

**THE FOUR EVANGELISTS**  
**A SYNOPSIS**

**CHARLES THOMSON**

**1815**

**Wipf and Stock Publishers**

**Bible Versions Reproduction Series: Volume #82**

**THE FOUR EVANGELISTS, A Synopsis or Regular History of the  
conception, birth, doctrine, miracles, death, resurrection, and ascension of  
JESUS CHRIST, in the WORDS OF THE EVANGELISTS**

**Translated by: CHARLES THOMSON**

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# Bible Versions Reproduction Series

The purpose of the **Bible Versions Reproduction Series** is to make rare and out-of-print versions of the Bible readily and inexpensively available to scholars, Bible students, and Bible collectors. These reproductions are being offered especially to members of the International Society of Bible Collectors.

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It would be rare to imagine a more enthusiastic member of the ISBC than my long-time friend Jim Baden. Since joining the Society, he has amassed an extraordinary collection. Visiting his library could be a temptation to violate the tenth commandment were it not for his great generosity and eagerness to share what he has brought together.

It is essential, of course, that the reproduction process pose no threat to the integrity of the volumes being copied—no matter how fragile the precious originals may be. Such a method is now available, and Jim is demonstrating his confidence in the process by being the first to make some of his own prized volumes available.

Among the first publications in this Series is a reproduction of Isaac Leiser's 1904 *The Twenty-four Books of the Holy Scriptures*. Society members will especially enjoy knowing that the particular volume by Leiser was once the personal copy of Arnold Ehlert, the founder and first president of the ISBC. "A gift to A. D. Ehlert from Dr. H. A. Ironside, summer 1947" is handwritten on the flyleaf.

Jim Baden shares the reverence for Scripture that has moved the leaders of our Society to give so freely of their time and energy for the past thirty-five years. He has profound respect and gratitude for the heroes and heroines of Bible translation—from Wycliffe and Tyndale down to the present time—who worked so hard, even sometimes at the risk of life—to make the Bible so readily available to the world today. Like other members of the ISBC, Jim regards the Bible as more than just a great book to be collected. To use his own words, he speaks of the Scriptures as "God's method of communicating with his intelligent creatures . . . to be most carefully read and contemplated to discover its meaning and value for life in the present and future."

What is more helpful in discovering the meaning of Scripture than to have readily at hand a good collection of different versions? Some have even suggested they would rather have a variety of versions than commentaries! As the translators of the 1611 King James Version quote Saint Augustine in their memorable preface, “ ‘Variety of Translations is profitable for the finding out of the sense of the Scriptures.’ ” “Therefore blessed be they,” the preface continues, “and most honoured be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God’s book unto God’s people in a tongue which they understand?” And speaking of those who have labored to prepare translations other than the King James, the 1611 scholars urge “that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance.”

It is in this spirit and for this purpose that the **Bible Versions Reproduction Series** has been inaugurated.

William E. Paul, Editor, *Bible Versions and Editions*; Don Heese, Journal Production Manager; Sid Ohlhausen, Membership Secretary; Mark Mage, Editorial Assistant; Jim Baden and this writer have each supplied several hard-to-find versions for this reproduction. \*

It is hoped that purchasers of volumes from this series will loan for copying other versions and editions that will become part of this reproduction Series. Those so doing will be rewarded with a free copy of a version of their choice from the Series.

Those interested are urged to contact the Publisher or Sidney Ohlhausen, Membership Secretary of the International Society of Bible Collectors, at: Box 20695, Houston, TX. 77225.

Graham Maxwell  
(Charter Member #12)

\*additional versions supplied by:  
Bill Chamberlain





**A SYNOPSIS**  
**OF**  
**THE FOUR EVANGELISTS:**

**OR,**  
**A REGULAR HISTORY**

**OF THE**  
**CONCEPTION, BIRTH, DOCTRINE, MIRACLES, DEATH, RESUR-**  
**RECTION, AND ASCENSION**

**OF**  
**JESUS CHRIST,**

**IN**  
**THE WORDS OF THE EVANGELISTS.**

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**BY CHARLES THOMSON.**

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**PHILADELPHIA :**  
**PUBLISHED FOR THE AUTHOR.**

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**Wm. M'Culloch, Printer.**  
**1815.**

DISTRICT OF PENNSYLVANIA, TO WIT:

**BE IT REMEMBERED**, That, on the eighteenth day of March in the thirty-ninth year of the Independence of the United States of America, A. D. 1815, **CHARLES THOMSON**, of the said District, hath deposited in this office the Title of a Book, the right whereof he claims as Author, in the words following, to wit:

**A Synopsis of the four Evangelists: Or, a Regular History of the Conception, Birth, Doctrine, Miracles, Death, Resurrection, and Ascension of Jesus Christ, in the words of the Evangelists. By Charles Thomson.**

In conformity to the Act of the Congress of the United States, entitled, "An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the Authors and Proprietors of such Copies, during the times therein mentioned."—And also to the Act, entitled, "An Act supplementary to an Act, entitled, 'An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the Authors and Proprietors of such Copies, during the times therein mentioned,' and extending the benefits thereof to the arts of Designing, Engraving, and Etching Historical, and other Prints."

**D. CALDWELL,**

Clerk of the District of Pennsylvania.



## PREFACE.

TO undertake a new HARMONY OF THE GOSPELS, after the many already made, might seem an attempt of vanity, did not the numerous Harmonies, in the two last centuries, shew, one after another, that those which preceded had not given satisfaction; and infidels still continue to charge the Evangelists with inconsistency, and contradiction. This may excuse me to the public. To myself, for whose solace I first made the attempt, I need no apology.

By the bare reading, it appeared that the Gospels were written, not as regular histories; but as memoirs of remarkable things said, and done, by JESUS CHRIST, on certain occasions.

Not being satisfied with the arrangement of these occurrences, in any of the Harmonies which I had met with, I undertook, for my own satisfaction, to arrange them according to the dates, places, and circumstances, which I found expressly mentioned in the several Gospels; and, in doing this, I determined to use a literal translation of the very words of the Evangelists; and not to omit a single verse of any of them; nor add any thing of my own; except, merely, for the purpose of connection, or explanation of peculiar phrases, or technical terms; and, in order to distinguish from the text the additions, which I found it necessary to make, I resolved to enclose them in brackets, thus, [     ].

How I have succeeded is now submitted to the judgment of the candid reader: For my own part, I have the satisfaction to think, assuredly, that, on a full and fair examination, it will be found that the Evangelists are

neither inconsistent, nor do they contradict one another; but that, on the contrary, they mutually elucidate, support, and confirm, one another's narration.

For the convenience of the reader, I have divided the work into FIFTY-TWO SECTIONS; and have added, at the end, some Critical and Explanatory Notes; and an Index, by which every verse, in the four Evangelists, may be easily, and readily, found in the Synopsis; as, on the margin of it, there are columns containing the chapters and verses of our common translations.

C. T.

MARCH, 1815.

# A SYNOPSIS

OF

## THE FOUR EVANGELISTS:

OR,

*A regular history of the Conception, Birth, Doctrine, Miracle, Death, Resurrection, and Ascension,*

OF

## JESUS CHRIST,

IN THE WORDS OF THE FOUR EVANGELISTS.\*

### INTRODUCTION.

1 **WHEREAS** many have undertaken to compose a history of those things, which have been accomplished among us, as they who were from the beginning eye-witnesses and ministers of the **WORD** have delivered them to us; it seemed good to me also, when I had accurately traced every thing from the very first, immediately afterwards to write to thee, most excellent Theophilus, that thou mayest know the certainty of those doctrines, in which thou hast been instructed.

2 In the beginning was the **WORD**, and the **WORD** was with God, and the **WORD** was God. This [*Word*] was in the beginning with God: all things were made by it; and without it there was not made one single thing. That which was in it was *Life*; and this *Life* was the *Light* of men; and this *Light* shineth in the darkness; and the darkness doth not reach it.

3 There was a man sent from God: his name was John. This [man] came as a witness to bear witness concerning this **LIGHT**, that by means of him all might believe. He was not the **LIGHT**, but was to bear witness concerning the **LIGHT**. The *Light* (the true [*Light*] which coming into the world enlighteneth every man) was in the world, and the world was made by him, and the world knew him not. He came to his peculiar [territories] and his peculiar [people] did not receive him. But to as many as received him he granted the privilege of be-

\* All the words added, for the purpose of connexion or explanation, are distinguished from the text by their being included in crochets, thus, [ ]

John i, coming children of God—even to them who believe in  
13 his Name—who are not born of bloods, nor of the will  
of the Flesh, nor of the will of man, but of God.

14 Now the word became incarnate, and dwelt as in a  
tent among us, and we beheld his glory—a glory as of  
15 an only begotten of the Father. He was full of Grace  
and of Truth. (Of him John testifieth when he cried,  
16 saying, This is he of whom I said, “He who is coming  
after me is preferred before me, for he was before me;”)  
17 and of that fulness of his we have all received, even grace  
for grace. Because the Law was given by Moses, the  
Grace and the truth came by JESUS CHRIST.

18 No one hath ever seen God: the only begotten Son,  
who is in the bosom of the Father, even he hath made  
him known.

## SECTION I.

Luke i, In the days of Herod, king of Judea, there was a certain  
5 priest named Zacharias, of the course of Abia,\* and his  
wife whose name was Elizabeth, was of the race of  
6 Aaron. They were both righteous in the sight of God,  
walking in all the commandments and precepts of the  
7 Lord without blame. Now they had no child, as Eliza-  
beth was barren, and they were both advanced in years.  
8 And it came to pass that when he was performing the  
priest's office before God, in the order of his course, it  
9 fell to his lot, according to the custom of the priesthood,  
10 to go into the temple of the Lord to burn incense, while  
the whole multitude of the people were praying without at  
11 the time of the incense offering. And there appeared to  
him an angel of the Lord standing on the right side of the  
12 altar of Incense: at the sight of whom Zacharias was  
13 greatly discomposed and terrified. Whereupon the an-  
gel said to him, “Fear not, Zacharias! for thy prayer is  
14 heard, and thy wife Elizabeth shall bear thee a Son; and  
thou shalt call his name *John*. He will indeed be to thee  
matter of joy and exultation; and many will rejoice at  
- 15 his birth; for he will be great in the sight of the Lord.  
He must not drink wine, nor any fermented liquor. From  
his mother's womb he shall be filled with a holy spirit;

\* See Note 1.

16 and he will turn many of the children of Israel to the Lord  
 17 their God. For he will go before in his presence with  
 the spirit and power of Elias, to turn the hearts of fathers  
 to their children, and to prepare disobedient persons, by a  
 deep sense of righteous things, to be for the Lord a well  
 disposed people."

18 Thereupon Zacharias said to the angel, "How can I  
 know this? for I am an old man, and my wife is far ad-  
 19 vanced in years." In reply to which the angel said to  
 him, "I am Gabriel, who attend in the presence of God,  
 and am sent to speak to thee, and to tell thee these glad  
 20 tidings. Now behold, thou shalt be deaf, and unable to  
 speak until the day when these tidings shall be accom-  
 plished, because thou hast not believed my words, which  
 shall be confirmed in their season."

21 Now the people were waiting for Zacharias, and won-  
 22 dered at his tarrying so long in the temple. And when  
 he came out he could not speak to them: so they per-  
 ceived that he had seen a vision in the temple; for he  
 23 made signs to them, and continued deaf and dumb. And  
 when the days of his ministration were accomplished, he  
 24 departed to his own house. And after these days his  
 wife Elizabeth conceived, and kept herself retired five  
 25 months, saying "The Lord hath dealt thus with me in  
 the days in which he looked on me to take away my re-  
 proach among men."

26 And in the sixth month God sent the angel Gabriel to  
 a city of Galilee named *Nazareth*, to a virgin contracted  
 27 to a man, whose name was *Joseph*, of the house of David,  
 28 and the virgin's name was *Mary*. And when the angel  
 entered he said to her, "Hail! favorite of heaven! The  
 Lord is with thee! Blessed thou among women!"

29 Upon seeing him she was greatly discomposed at his  
 speech, and revolved in her mind what sort of a salutation  
 30 this might be. Whereupon the angel said to her, "Fear  
 31 not, *Mary*! for thou hast found favour with God. Now  
 lo! thou shalt conceive, and bear a son, and shalt call his  
 32 name *Jesus*. He will be great, and will be called the  
 son of the Most High; and the Lord God will give him  
 33 the throne of his father David, and he will rule over the  
 house of Jacob for ever; and of his kingdom there shall  
 be no end."

Luke i, 34 Then Mary said to the angel "How can this be, seeing I am a virgin?" And the angel answering, said to her, "A holy spirit will come upon thee, and the Power of the Most High will overshadow thee; therefore the holy offspring will be called *the Son of God*. Now behold Elizabeth thy cousin,\*—even she hath conceived a son in her old age, and this is the sixth month with her who hath been called barren; for with God nothing is impossible."

38 Thereupon Mary said, "Behold the handmaid of the Lord! Be it to me according to thy word." And the angel left her.

39 And in those days Mary set out, and travelled with speed to the hill country—to a city of Judah, and went to the house of Zacharias, and saluted Elizabeth. And as soon as Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with a holy spirit, and with a loud acclamation, said :

"Blessed thou among women!  
And blessed the fruit of thy womb!  
How have I this honour,  
That the mother of my Lord should come to me!  
For lo! as soon as the sound of thy salutation reached my ear,  
The babe within me leaped for joy.  
Happy indeed, is she who believed  
That there shall be an accomplishment of the things spoken to her by the Lord."

46 Then Mary said, "My soul doth magnify the Lord,  
47 And my spirit exulteth in God my Saviour;  
48 Because he hath regarded the low condition of his handmaid.

For, lo! henceforth, all generations will call me happy.  
49 Because the Mighty One hath done great things for me.  
Therefore hallowed be his name.  
50 His mercy, indeed, on them who fear him,  
Extendeth to generations of generations.  
51 With his arm he hath displayed strength;  
He hath scattered them who were elated  
With the imagination of their heart.

Luke i, 52 From thrones he hath hurled potentates,  
 53 And exalted them of low degree.  
 54 He hath filled the hungry with good things,  
 55 And hath sent away the rich empty.  
 56 He hath supported his servant Israel,  
 57 Remembering (as he spake to our fathers)  
 58 Mercy to David and his seed for ever.”  
 59 And Mary abode with her three months, and then re-  
 60 turned home.  
 61 Now when the time for Elizabeth's delivery was come,  
 62 she brought forth a son. And her neighbours and her  
 63 relations, hearing that the Lord had magnified his mercy  
 64 to her, rejoiced with her. And on the eighth day, when  
 65 they came to circumcise the child, and called him Zacha-  
 66 rias, after the name of his father, his mother interposing  
 67 said, No; he shall be called *John*. And they said to her,  
 68 There is none of thy kindred who is called by that name.  
 69 Then they made signs to his father to know what he  
 70 would have him called; and he, having demanded a table  
 71 book, wrote, saying, His name is *JOHN*. At which they  
 72 were all surprised. And his mouth was immediately  
 73 opened, and his tongue loosed; and he spake, praising  
 74 God. And all in the neighbourhood were struck with  
 awe: and the fame of these things spread through the  
 whole hill country of Judea. And all who heard laid  
 them up in their mind, saying, What will this child be!  
 And the hand of the Lord was with him. And Zacharias,  
 his father, was filled with a holy spirit, and he prophesied,  
 saying,  
 Blessed be the Lord, the God of Israel!  
 Because he hath visited and delivered his people!  
 He hath indeed raised up for us a horn of salvation  
 In the house of his servant David.  
 (As he spake by the mouth of his prophets of old)  
 A deliverance from our enemies,  
 And out of the hand of all who hate us:  
 In kindness to our fathers,  
 And in remembrance of his holy covenant—  
 (The oath which he swore to our father Abraham)  
 That he would grant us,  
 That we, being delivered out of the hand of our enemies,  
 May serve him without fear,

- Luke i.** In holiness and righteousness before him,  
 75 All the days of our life.  
 76 Now as for thee, Child :  
 Thou shalt be called a prophet of the Most High :  
 For thou shalt go before, in the presence of the Lord,  
 To prepare his ways—  
 77 To give his people a knowledge of salvation,  
 By a remission of their sins,  
 78 Through the tender mercy of our God,  
 By which the Anatole—  
 (The day-spring from on high) hath visited us,  
 79 To give light to them who are sitting  
 In darkness and the shade of death—  
 To guide our feet to the way of peace.  
 80 Now the child grew, and became strong in spirit, and  
 was in the deserts till the day of the manifestation of him  
 to Israel.

## SECTION II.

- Matt. i.** A Roll of the lineage\* of Jesus Christ, son of David,  
 son of Abraham. Abraham was the father of Isaac;  
 Isaac was the father of Jacob; Jacob was the father of  
 Judah and his brothers; and Judah was the father of  
 Phares and Zara by 'Tamar; and Phares was the father  
 of Esrom; and Esrom was the father of Aram; and  
 Aram was the father of Aminadab; and Aminadab was  
 the father of Naasson; and Naasson was the father of  
 5 Salmon; and Salmon was the ancestor of Boaz; and  
 Boaz was the father of Obed by Ruth; and Obed was  
 the father of Jesse; and Jesse was the father of David the  
 king; and David the king was the father of Solomon by  
 her who had been the wife of Uriah; and Solomon was  
 the father of Roboam; and Roboam was the father of  
 Abia; and Abia was the father of Asa; and Asa was  
 the father of Josaphat; and Josaphat was the father of  
 Joram; and Joram was the ancestor of Ozias; and Ozias  
 was the father of Jotham; and Jotham was the father of  
 Achaz; and Achaz was the father of Hezekias; and He-  
 zekias was the father of Manasses; and Manasses was

\* Roll of lineage, See Note 3.



the father of Amon; and Amon was the father of Josias; and Josias was the father of Jechonias and his brothers, at the removal to Babylon; and after the removal to Babylon Jechonias was the father of Salathiel; and Salathiel was the father of Zorobabel; and Zorobabel was the father of Abiud; and Abiud was the father of Eliakim; and Eliakim was the father of Azor; and Azor was the father of Sadok; and Sadok was the father of Achim; and Achim was the father of Eliud; and Eliud was the father of Eliazar; and Eliazar was the father of Mat-  
 16 than; and Matthan was the father of Jacob; and Jacob  
 17 was the father of Joseph, the husband of Mary, of whom  
 was born JESUS, who is called the CHRIST. So all the  
 generations from Abraham to David were fourteen gene-  
 rations; and from David to the removal to Babylon there  
 were fourteen generations; and from the removal to Ba-  
 bylon till the CHRIST there were fourteen generations.

18 Now, with regard to the lineage of JESUS CHRIST, it  
 was thus, for his mother Mary, having been espoused to  
 Joseph, was, before they came together, found to be with  
 19 child by the HOLY SPIRIT: and Joseph, her husband,  
 being a just man, and not willing to expose her, was de-  
 20 termining in himself to divorce her privately: but while  
 he was thinking of this, an angel of the Lord appeared to  
 him in a dream, and said to him, "Joseph, son of David,  
 be not afraid to take home Mary thy wife, for her preg-  
 21 nancy is by THE HOLY SPIRIT; and she will bear a  
 son, and thou shalt call his name JESUS, for he will save  
 his people from their sins."

22 All this was done, so that there was a fulfilment of that  
 23 which was spoken by the prophet,\* saying, "Behold the  
 virgin shall conceive, and bear a son, and thou shalt call  
 his name *Emmanuel*, the meaning of which is, GOD WITH  
 24 US." So, when Joseph awoke from his sleep, he did as  
 the angel of the Lord commanded him, and took home his  
 25 wife; but knew her not until she brought forth her son,  
 the *First born*; and he called his name JESUS.

\* See Isaiah vii. 14.

## SECTION III.

Luke  
ii, 1

Now it happened in those days that an edict came forth from Cæsar Augustus, that this whole inhabited land should be enrolled. With regard to this enrolment it was before Cyrenius was governor of Syria; and all went to be enrolled, every one to his own city. And in particular Joseph went up from Galilee, from the town of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and patriarchal family of David, to be enrolled with Mary, his espoused wife, who was big with child. And while they were there, the time came that she should be delivered: and she brought forth her son, the First born; and swathed him, and laid him in a manger, because there was no room for them in the house appropriate to lodging.

Now in that country there were shepherds in the open field, tending their flocks by turns, during the night watches. And lo! an angel of THE LORD stood by them, and a glory of THE LORD shone around them; at which they were greatly affrighted. Whereupon the angel said to them, "Be not afraid; for, lo! I bring you glad tidings—matter of great joy, which it will be to all the people—that to you there is born this day, in the city of David, a SAVIOUR, who is Christ—the Lord: and this shall be the sign for you—Ye will find a babe swathed, lying in a manger."

Then suddenly there was with the angel a multitude of the heavenly host, praising God, and saying,

"Glory to God in the highest [heaven],

"And on earth peace! good will among men!"

And as soon as the angels withdrew from them, to heaven, the men—the shepherds, said to one another, Come let us go to Bethlehem, and see this which hath come to pass, which the Lord hath made known to us. So they went with all speed, and found Mary and Joseph, and the babe, which lay in the manger. And having seen, they divulged what had been told them concerning this child. And all who heard were amazed at the things which were told them by the shepherds. But Mary treasured up all these things, pondering them in her mind. And the shepherds returned, glorifying and praising God for all

Luke ii, that they had heard and seen, agreeably to that which had been declared to them.

21 Now when eight days were accomplished, at circum-  
cising the child, he was named JESUS, the name which  
the angel had given him before he was conceived.

22 And when the days of her purification were accom-  
plished according to the law of Moses, they took him  
23 up to Jerusalem to present him to THE LORD; as it is  
written in the law of THE LORD, that every male who is  
the first born of his mother is to be accounted consecrate  
24 to THE LORD,\* and to offer a sacrifice according to that  
which is prescribed in the law of the Lord—a pair of  
turtle doves, or two young pigeons.†

25 And behold! there was at Jerusalem a man whose  
name was Simeon. This man, being righteous and de-  
vout, was waiting for the consolation of Israel; and there  
26 was a holy spirit upon him. Now it had been revealed  
to him, by the HOLY SPIRIT, that he should not see death  
27 until he had seen THE CHRIST OF THE LORD; and he  
had come by THE SPIRIT to the temple; and when the  
parents brought the child JESUS, to do for him according  
28 to the law, he took him in his arms and blessed God, and  
29 said, "Now, O LORD, thou dismissest thy servant in  
30 peace, according to thy words, since mine eyes have  
31 seen that salvation of thine, which thou hast prepared in  
32 the sight of all peoples—a light to illuminate the nations  
—the glory of thy people Israel."

33 And while Joseph and the mother of the child were  
34 wondering at the things spoken concerning him, Simeon  
blessed them, and said to his mother, "Behold this  
Child is destined for the fall and the rising again of many  
35 in Israel, and for an object of calumny, (yea a sword shall  
pass through thy soul also) so that the ill grounded rea-  
sonings of many hearts will be revealed.

36 There was also one Anna, a prophetess, a daughter of  
Phanuel, of the tribe of Aser. She was far advanced in  
years. Having lived seven years with a husband from  
37 her virgin state, she was now a widow, about eighty years  
old, who departed not from the temple, performing reli-  
gious services with fasting and prayers night and day.

\* Exod. xiii, 2.

† Numb. viii, 17.

Luke  
ii 38

She, coming up at that instant, did, in a responsive strain, give thanks to the Lord, and spoke of him to all those in Jerusalem who were expecting deliverance.

39 And when they had performed all things according to the law of the Lord, they returned to Galilee, to their own city Nazareth.

## SECTION IV.

Matt.  
ii 1

After the birth of Jesus at Bethlehem of Judea, in the days of Herod the king, there came Magians from the east to Jerusalem, saying, "Where is he who is born to be king of the Jews? for we have seen his star at its rise, and are come to pay him homage. Upon hearing this, Herod the king was alarmed, and all Jerusalem as well as he. And having assembled all the chief priests and the scribes of the people, he inquired of them, Where **THE CHRIST** should be born. And they told him, At Bethlehem of Judea. For thus it is written by the prophet, "And thou, Bethlehem, in the land of Judah, art by no means the least among the leaders of Judah, for out of thee shall come a leader, who shall tend my people Israel."\* (Then Herod having privately called the Magians, got exact information from them concerning the time of the star's appearing; and sending them to Bethlehem, he said, Go, and make exact inquiry about the child; and, when you have found him, bring me word, that I also may go and pay him homage.

9 So in obedience to the king they departed: and lo! the star which was seen at its rise moved on before them, till it came and stood over the place where the child was.

10 When they saw the star, they rejoiced exceedingly; and having entered the house they found the child with Mary, his mother; whereupon prostrating themselves they did him homage. Then opening their treasures they presented him gifts—gold, frankincense and myrrh. And being warned in a dream not to return to Herod, they went back to their own country by another way.

13 And when they were gone, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and

\* Micah v, 2.

Mat. 2. take the child and his mother, and flee to Egypt, and stay there till I order thee; for Herod will seek the child to destroy it.

34 Accordingly, he arose and took the child and his mother by night, and went to Egypt, and continued there till the death of Herod. So there was a fulfilment of that which THE LORD spake by the prophet, saying, "Out of Egypt I called my son."\*

16 When Herod saw that he was treated with contempt by the Magians, he was greatly incensed; and he sent out and slew all the male children in Bethlehem, and the territory belonging to it, from those who had entered the second year and under, according to the time of which he had got exact information from the Magians. Then was fulfilled that which was spoken by Jeremias the prophet, saying, 17 "A cry was heard at Rama—lamentation and weeping and great mourning—Rachel weeping for her children refused to be comforted, because they are no more."†

19 Now when Herod was dead, lo! an angel of the LORD appeared in a dream to Joseph in Egypt, saying, Arise, 20 and take the child and his mother, and go to the land of Israel, for they who sought the child's life are dead. According- 21 ly, he arose, and took the child and his mother, and came to the land of Israel. But hearing that Archelaus 22 reigned over Judea, in the room of his father Herod, he was afraid to go thither. And being warned in a dream he 23 returned to the district of Galilee, and went and dwelt in the city called Nazareth. So that which was spoken by 24 the prophet was fulfilled, That he should be called a Nazarene. And the child grew and became strong in spirit, 25 being filled with wisdom, and there was a divine gracefulness in him. Now his parents used to go up every year 41 to Jerusalem, at the festival of the Passover. So when he 42 was twelve years old, they having gone up to Jerusalem, according to the custom of the festival, and finished the 43 days, when they set out on their return, the child Jesus staid behind at Jerusalem; and neither Joseph nor his 44 mother knew it: but supposing that he was in the company they went a day's journey, then they sought him 45 among their relations and acquaintance; but not finding

\* Hosea ii, 1, compared with Exod. iv, 22, 23.

† Jer. xxxi, 15.

**Luke**  
**ii, 46** him, they returned to Jerusalem seeking him. And after  
three days they found him in the temple, sitting in the  
midst of the teachers, and hearing them, and asking them  
**47** questions. And all who heard him were astonished at  
**48** his understanding and his answers: and they who saw him  
were amazed.

And his mother said to him, "Son, Why hast thou  
dealt thus with us? Lo! thy father and I have been seek-  
**49** ing thee with sorrow." Whereupon he said to them, Why  
did ye seek me? Did ye not know that I must be at my  
Father's?

**50** But they did not comprehend the meaning of that which  
he said to them.

**51** Then he went down with them, and came to Nazareth,  
and continued subject to them. And his mother kept all  
**52** these things in her mind. And Jesus advanced in wis-  
dom and stature, and in favour with God and man.

## SECTION V.

<b>Matt.</b> <b>iii,</b>	<b>Mark</b> <b>i, 1</b>	<b>Luke</b> <b>iii,</b>	The beginning of the Gospel of JESUS CHRIST, the son of God.
	2		As it is written in the prophets, "Behold, I send my messenger before thy face, who shall prepare the way before thee."* "A voice of one crying in the wilderness, Prepare the way of the LORD; make the roads for him straight."† Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate be- ing governor of Judea, and Herod [Antipas] tetrarch of Galilee, and his brother Philip te- trarch of Iturea and the region of Tracho- nitis; and Lysanias being tetrarch of Aby- lene: in the pontificate of Annas and Caias- phas, a word of God came to John the baptist, the son of Zacharias, in the wilderness of Ju- dea. And he went to all the country along the Jordan, proclaiming a baptism of reforma- tion, for the remission of sins; and saying, "Reform; for the reign of the heavens is at
1	4	2	
2		3	

\* Mal. iii, 1.

† Esd. xl, 7.

Matt. iii, 2	Mark i, 3	Luke iii, 4	hand." As it is written in the book of the words of Esaias, (for he is the person spoken of by the prophet Esaias, saying,) "A voice of one crying in the wilderness, Prepare the way of the LORD; make the roads for him straight.
		5	Let every valley be filled up; and every mountain and hill levelled; and let the crooked be made a straight road, and the rough ways
5	5	6	smooth; and all flesh shall see the salvation of God."* And all the country of Judea and the inhabitants of Jerusalem kept on going out to him, and were baptized by him in the river Jordan, confessing their sins.
6		6	Now John's raiment was made of camel's hair; and he had a leathern girdle about his waist; and his food was locusts and wild honey. And when he saw many of the pharisees and sadducees coming to receive his baptism,
7		7	he said to the multitudes who were coming to be baptized by him, Broods and offspring of vipers! who hath warned you to flee from the
8		8	impending wrath? Bring forth therefore fruits worthy of this reformation; and presume not, nor begin to say within yourselves "We have Abraham for our father," for I say to you,
9			that out of these stones God can raise up
10		9	children for Abraham. The axe indeed is now at the root of the trees. Every tree, therefore, which doth not produce good fruit is to be cut down and cast into the fire.
		10	And when the people asked him, saying,
		11	What then are we to do? he in reply said to them, Let him who hath two coats impart to him who hath none: and let him who hath provisions do the same.
		12	And when publicans came to be baptized and said to him, Teacher! what are we to do?
		13	he said to them, Exact no more than what is enjoined you.
		14	And when soldiers asked him, saying, And

Matt. iii,	Mark i,	Luke iii,	
			what are we to do? He said to them, Injure no one either by violence or by false accusation; and be content with your wages.
		15	And as the people were in suspense, and all were reasoning in their minds concerning John, that he perhaps might be THE CHRIST,
11	8	16	John addressed them all, saying, I indeed baptize, and have baptized you in water to a reformation: but there is one coming after me who is mightier than I; the latchet of whose sandal I am not worthy to stoop down and untie, and whose sandals I am not worthy to carry, he will baptize you in a holy spirit and fire. His winnowing instrument is in his hand; and he will thoroughly clean his thrashing floor, and gather the wheat for the granary, but the chaff he will burn with an unquenchable fire.
12		17	
13	9	21	Now it came to pass in those days, while all the people were receiving baptism, that Jesus came from Nazareth in Galilee, along the Jordan, to John, to be baptized by him. But John earnestly stopped him, saying, I have need to be baptized by thee, and comest thou to me! And Jesus in reply said to him, Permit this at present; for it thus becometh us to confirm all righteousness.
14			Then John permitteth him, and he was baptized by John in the Jordan.
15			And when Jesus was baptized, he straightway came up out of the water, and as he was praying, lo! the heavens were opened for him; and John saw the heavens parted asunder, and the Spirit of God—the HOLY SPIRIT, in a bodily form, descending like a dove, and coming upon him, and remaining on him; and lo! a voice from heaven said, <i>Thou art MY SON, THE BELOVED in whom I am well pleased.</i>
16	10	22	
17	11	23	Now <i>this very</i> JESUS had been about thirty years a subject, being, as by law established, son of Joseph, the [adopted] son of



Matth. iv,	Mark i,	Luke iii, 25	
			Eli, son of Matthan, son of Levi, son of Malchi, son of Janna, son of Joseph, son of Mattathia, son of Amos, son of Naum, son of Esli, son of Naggi, son of Maath, son of Mattathias, son of Semci, son of Joseph, son of Juda, son of Joanna, son of Resa, son of Zorobabel, son of Salathiel, son of Neri, son of Melchi, son of Addi, son of Kasam, son of Elmodam, son of Er, son of Jose, son of Eliezar, son of Jorcim, son of Matthat, son of
		20	Levi, son of Symeon, son of Juda, son of Joseph, son of Jonan, son of Eliakim, son of Melea, son of Mainan, son of Mattatha, son of Nathan, son of David, son of Jesse, son of Obed, son of Boaz, son of Salmon, son of Naasson, son of Aminadab, son of Aram, son of Esrom, son of Phares, son of Judah, son of Jacob, son of Isaac, son of Abraham,
		35	son of Tharra, son of Nachor, son of Seruch, son of Ragau, son of Phalek, son of Eber, son of Sala, son of Kainan, son of Arphaxad, son of Sem, son of Noah, son of Lamech, son of Mathusala, son of Enoch, son of Jared,
		38	son of Maleleel, son of Kainan, son of Enos, son of Seth, son of Adam, son of God.*

## SECTION VI.

1	12	iv, 1	Then Jesus, full of a holy Spirit, returned from the Jordan, and was straightway led by the Spirit into the wilderness, to be tempted by the Devil. And he was there in the wilderness forty days tempted by Satan, and was with the wild beasts: and during those days
	13		he ate nothing. And when he had fasted forty days and forty nights, and they were ended, he was at length hungry.
2		2	Whereupon the tempter, namely the Devil, coming to him, said, If thou art son of God, command these stones to become bread, or
3		3	

Matt. iv, 4	Mark i,	Luke iv, 4	
5		9	that stone, a loaf of bread. But Jesus answered him, saying, It is written, that man can live, not by bread only, but by whatever God is pleased to appoint. Then the Devil taketh him along to the holy city, and placeth him on the battlement of the temple, and saith to him, If thou be son of God, cast thyself down; for it is written, He will give his angels a charge concerning thee, and with their hands they will bear thee up, if thou shouldst perchance strike thy foot against a stone.*
6		10	
7		11	Jesus said to him, It is also written, Thou shalt not try the Lord thy God.†
8		12	
9		5	Again the Devil taketh him along to a very high mountain, and in a moment of time pointeth out to him all the kingdoms of the world, and all the glory of them, and saith to him, To thee I will give all this dominion, and the glory of these; for to me it is delivered over, and I give it to whom I please;
10		6	if thou therefore wilt prostrate thyself and worship me, I will give thee all these—They shall all be thine. Thereupon Jesus answering, said, Begone Satan! Get thee behind me: for it is written, Thou shalt worship the Lord thy God; and him only thou shalt serve.‡
11		7	
		8	And when the Devil had ended every trial, he departed from him for a time. And the Devil having left him, lo! angels came and ministered to him.
	13		

John  
3, 19

Now this is the testimony of John, When the Jews of Jerusalem sent priests and levites to ask him, Who art thou? He frankly declared, and did not deny, but frankly declared, I am not the Christ.

20

Then they asked him, What then, Art thou Elias? and he said, I am not.

21

Art thou the Prophet? and he answered, No.§

22

Then they said to him, Who art thou? that we may give an answer to them who sent us. What sayest thou

\* Psa. xci, 11, 12.

† Deut. vi, 16.

‡ Deut. vi, 16.

§ See Deut. xviii, 15.

of thyself. He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as the prophet *Isaias* said.\* Now they who were sent were of the Pharisees. Then they asked him and said, Why then dost thou baptize, if thou art not the **CHRIST**, nor **ELIAS**, nor the **PROPHET**? John answered them saying, I baptize in water; but there hath stood one in the midst of you, whom ye know not. He is the person coming after me, who is preferred to me, the latchet of whose sandal I am not worthy to untie. These things passed at Bethabara, on the bank of the Jordan, where John was baptizing.

The next day John seeth Jesus coming towards him and saith, Behold the Lamb of God, which taketh away the sin of the world! This is he of whom I said, After me cometh a man who is preferred before me, for he existed before me. As for me, I did not know him: but to the end that he might be made manifest to Israel—for this purpose I came baptizing in water. Moreover John testified, saying, I beheld the Spirit descending like a dove from heaven, and it remained on him. Now for my part, I did not know him; but he who sent me to baptize in water, even he said to me, On whomsoever thou shalt see the **SPIRIT** descending and remaining on him, the same is he who baptizeth in a holy **SPIRIT**. Now I have seen and testified, that this is **THE SON OF GOD**.

Again, on the next day, John was standing with two of his disciples, and having fixed his eyes intently on Jesus as he was walking about, he saith, *Behold the Lamb of God!* and the two disciples heard him speaking, and followed Jesus. When Jesus turned and saw them following him, he saith to them, What seek ye? And they said to him, Rabbi, (the meaning of which when interpreted is *Teacher*,) where dost thou make thine abode? He saith to them, Come and see. They went and saw where he made his abode, and staid with him that day, for it was about the tenth hour, [that is, four o'clock in the afternoon.] Andrew, the brother of Simon Peter, was one of the two who heard John and followed Jesus. He first

\* *Isa. xl. 3.*

John i, findeth his brother Simon, and saith to him, We have found the MESSIAS, (the meaning of which is the CHRIST,) and brought him to Jesus.

42 And Jesus, having looked earnestly on him, said, Thou art Simon, the son of Jonas. Thou shalt be called Cephas, the meaning of which is the same as Peter, [a rock.]

43 On the day following, Jesus determined to set out for Galilee, and finding Philip, he saith to him, Come with me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip, finding Nathaniel, saith to him, We have found him of whom Moses in the Law and the Prophets have written—Jesus of Nazareth, the son of Joseph. Upon which Nathaniel saith to him, Of Nazareth can there be any good thing? Philip saith to him, Come and see.

47 Jesus saw Nathaniel coming to him, and saith respecting him, Behold! an Israelite indeed! in whom there is no guile.

48 Nathaniel saith to him, Whence knowest thou me?

Jesus, in reply, saith to him, Before Philip called thee, when thou wast under the fig-tree, I saw thee.

49 In answer to this Nathaniel said to him, Rabbi! thou art THE SON OF GOD: thou art THE KING OF ISRAEL.

50 Jesus answered and said to him, Because I said to thee, I saw thee under the fig-tree, thou believest. Thou shalt see greater things than these. Then he saith to him, Verily, verily, I say to you, Hereafter ye shall see the heaven opened, and the angels of God ascending and descending on the Son of Man.

ii, 1 Now on the third day, there was a wedding at Cana of Galilee, and the mother of Jesus was there. And Jesus and his disciples were invited to the wedding. And the wine having fallen short, the mother of Jesus saith to him, They have no wine. Jesus saith to her, Woman, what hast thou to do with me! My hour is not yet come.

5 His mother saith to the waiters, Do whatever he shall bid you.

6 Now there were six water-pots of stone, containing two or three measures a-piece, placed there, for the Jewish rites of purifying. Jesus saith to the waiters, Fill those water-pots with water. And when they had filled them to the brim, then he saith to them, Draw out now and

John  
4, 9 carry some to the master of the feast. And when they had carried, and the master of the feast had tasted the water which was made wine, (now he did not know whence it was, but the waiters, who had drawn off the water, knew,) the master of the feast calleth the bridegroom, and saith to him, Every man serveth up the good wine first; and, when the guests have drunk plentifully, then that which is worse. Thou hast kept the good wine till now.

31 This, at Cana, in Galilee, Jesus made the beginning of his miracles, and manifested his glory; and his disciples believed in him.

## SECTION VII.

32 After this, he, and his mother, and his brethren, and his disciples, went down to Capernaum; but they did not  
33 stay there many days, for the Passover of the Jews was  
34 nigh; and Jesus went up to Jerusalem, and found in the temple them who sold cattle, and sheep, and doves, and  
35 the changers of money, seated: and, having made a whip of bull-rushes, he drove them all out of the temple, with the sheep, and the cattle; and he poured out the money  
36 of the changers, and overturned their tables; and said to them who sold doves, Take these things hence: Make not the house of my Father a house of merchandise.  
37 Then his disciples remembered that it was written, "My zeal for thy house hath consumed me."\*

38 Hereupon the Jews addressed him and said, What sign dost thou shew us, to justify thy doing these things?

39 In reply to which Jesus saith to them, Destroy this temple, and in three days I will raise it up.

40 Thereupon the Jews said, This temple was forty-six years a-building, and wilt thou raise it up in three days?

41 But he spake of the temple of his body; therefore, when he was risen from the dead, his disciples remembered that he had said this to them; and they believed the scriptures, and the words which Jesus had spoken.

42 Now when he was in Jerusalem at the Passover, during the festival, many believed in his name; when they saw

John the miracles which he performed. But Jesus did not  
 15 24 trust himself to them, because he knew all men; and  
 25 because he had no need that any one should testify  
 iii, 1 of man, for he himself knew what was in man. There  
 being a man of the sect of the Pharisees, named Nicodemus, a ruler of the Jews,—when this man came to Jesus,  
 2 by night, and said to him, Rabbi, we know that thou art  
 a teacher come from God; for no one can do the miracles  
 which thou doest unless God be with him.

3 Jesus answered and said to him, Verily, verily, I say  
 to thee, Unless a man be born again he cannot discern the  
 reign of God.

4 Nicodemus saith to him, How can a man be born when  
 he is old? Can he enter a second time into his mother's  
 womb, and be born?

5 Jesus answered, Verily, verily, I say to thee, Unless a  
 man be born of water and spirit, he cannot enter the king-  
 6 dom of God. That which is born of the flesh is flesh,  
 and that which is born of the spirit is spirit.

7 Wonder not at my telling thee, Ye must be born  
 8 again: that blast of wind\* bloweth where it pleaseth,  
 and thou hearest the sound of it, but dost not know  
 whence it cometh and whither it goeth: so is every one  
 who is born of the spirit.

9 Nicodemus answered and said to him, How can these  
 things be?

10 In reply to which Jesus said to him, Art thou the  
 teacher of Israel, and knowest not these things?

11 Verily, verily, I say to thee, We speak what we know,  
 and testify what we have seen. Yet ye do not receive  
 12 our testimony. If I have told you earthly things and ye  
 do not believe, how will ye believe if I tell you heavenly  
 13 things? No one hath ascended up into heaven but he who  
 came down from heaven, namely, the Son of Man, who is  
 14 in heaven. But as Moses lifted up the serpent in the  
 15 wilderness, so must the Son of Man be lifted up, that  
 whosoever believeth in him may not perish, but have an  
 16 everlasting life. For God so loved the world that he gave  
 his only begotten Son, that whosoever believeth in him

\* THAT BLAST OF WIND, referring, I presume, to a sudden blast of wind at that instant.

John 11, 17 may not perish, but have an everlasting life. For God did not send his Son into the world to condemn the world, but that the world may be saved by him. He who believeth shall not be condemned; but he who believeth not, is condemned already; because he doth not believe in the name of the only begotten Son of God. And this is the condemnation, That the LIGHT came into the world, and men loved the darkness more than the light, because their deeds were evil. For whosoever doeth evil hateth the light, and doth not come to the light, that his deeds may not be detected; but he who practiseth truth cometh to the light, that his works may be open to view, because they are the operations of God.

After this, Jesus went with his disciples to the region of Judea, and spent some time there, and baptized. And John also was baptizing at Enon, near Saleim, because there was much water there; and people came there continually, and were baptized; for John was not yet thrown into prison. There was, therefore, a dispute between some of John's disciples and the Jews, respecting purification; and they came to John, and said to him, Rabbi, he who was with thee on the bank of the Jordan, to whom thou didst bear witness, Behold, he is baptizing, and all are flocking to him.

In reply to which John said, A man can receive nothing from heaven unless it be given him. Ye yourselves are witnesses for me, that I said, I am not THE CHRIST, but that I am sent before him. He is the bridegroom who hath the bride; but the friend of the bridegroom, who standeth and heareth him, rejoiceth exceedingly on account of the bridegroom's voice. This joy of mine, therefore, is complete. He must increase; but I must decrease. The one coming from above is above all. He who is of the earth is earthy, and speaketh of the earth. The one coming from heaven is above all. And what he hath seen and heard, that he testifieth, yet none receiveth his testimony. He who hath received his testimony hath set his seal to this—that God is true. For he, whom God hath sent, speaketh the words of God; for God giveth him not the Spirit by measure. The Father loveth the Son, and hath given all things into his hand. He who believeth in the Son, hath an

Luke  
iii.

everlasting life; but he who is disobedient to the Son, shall not see life; but the wrath of God will abide on him.

18 Thus, with many other exhortations, John proclaimed  
19 the glad tidings to the people. But Herod, [Antipas,]  
the tetrarch, being reproved by him for Herodias, his  
brother Philip's wife, and for all the crimes which he had  
20 committed, added this to them all, that he shut up John  
in prison.

## SECTION VIII.

John  
iv, 1

Now when Jesus knew, that the Pharisees had heard  
that he was making and baptizing more disciples than  
2 John, (though it was not indeed Jesus himself, but his  
3 disciples, who baptized,) he left Judea, and went again  
4 to Galilee. And, as he must needs pass through Sama-  
5 ria, therefore, he cometh to a city of Samaria, called Si-  
char, near the piece of ground which Jacob gave to his  
6 son Joseph. Now Jacob's well was there. And as Je-  
sus, wearied as he was with his journey, was sitting by  
the well, (it was now about the sixth hour, [that is twelve  
7 o'clock,]) a woman of Samaria came out to draw wa-  
8 ter. Jesus saith to her, Give me to drink, (for his dis-  
9 ciples were gone to the city to buy food.) Thereupon  
the woman of Samaria saith to him, How is it, that thou,  
being a Jew, askest drink of me, who am a woman of  
10 Samaria? For the Jews have no friendly intercourse with  
the Samaritans. Jesus answered and said to her, If thou  
hadst known the bounty of God, and who it is that saith  
to thee, Give me to drink, thou wouldst have asked of  
him, and he would have given thee living water.

11 The woman saith to him, Sir, thou hast nothing with  
which to draw, and the well is deep, whence then hast thou  
12 this living water? Art thou greater than our father Jacob,  
who gave us this well, and who drank thereof, he him-  
self, and his children, and his cattle?

13 In reply to this Jesus saith to her, Every one who  
14 drinketh of this water will thirst again; but whosoever  
shall drink of the water which I will give him, will never  
thirst; but the water which I will give him will be in  
him a fountain of water, springing up for an everlasting  
f.c.



The woman saith to him, O sir, give me that water, that I may not thirst, nor come hither to draw water.

Jesus saith to her, Go, call thy husband, and come hither.

The woman in reply said, I have no husband.

Jesus saith to her, Thou art right in saying, I have no husband; for thou hast had five husbands, and he whom thou now hast is not thy husband. In this thou hast spoken truth.

The woman saith to him, Sir, I perceive that thou art a prophet. Our fathers have usually worshipped on this mountain, but ye say, that at Jerusalem is the place where worship ought to be performed.

Jesus saith to her, Woman, believe me, the hour is coming, when ye will worship the Father neither on this mountain, nor at Jerusalem. Ye worship what ye do not know. We worship what we do know; for salvation is of the Jews; but the hour is coming, indeed is now come, when the true worshippers will worship the Father in spirit and truth; for such worshippers of him the Father seeketh. God is spirit, and they who worship him ought to worship him in spirit and truth.

The woman saith to him, I know that the MESSIAH, he who is called THE CHRIST, is coming. When he is come, he will tell us all things.

Jesus saith to her, I, who am speaking to thee, am He.

Now, at that instant, his disciples came, and wondered at his talking with the woman: yet none of them said, What seekest thou? or, Why talkest thou with her?

The woman then left her pitcher, and went to the city, and saith to them, Come, see a man who told me all that I ever did. Is this the CHRIST? Therefore, they of the city set out, and were coming to him.

Now, in the mean while, his disciples entreated him, saying, Rabbi, eat. But he said to them, I have meat to eat, which ye do not know. His disciples, therefore, said to one another, Hath any one brought him food? Jesus saith to them, It is my food to do the will of him who sent me, and to finish his work. Do ye not say, *Yet the fourth month and the harvest cometh*; behold, I say to you, Lift up your eyes and see the fields, that they are now white for harvest. And he who reapeth

John  
iv,  
37  
38  
39  
40  
41  
42

receiveth wages, and gathereth fruit for an everlasting life; that he who soweth, and he who reapeth, may rejoice together. For herein is that saying verified, *That one soweth and another reapeth.* I have sent you to reap that on which ye have not bestowed labour. Others have laboured, and ye are entered on their labours.

Now many of the Samaritans, of that city, believed in him on the testimony of the woman, who said, He told me all that I ever did. Therefore, when these Samaritans came, they entreated him to tarry with them; so he staid with them two days. And many more believed, because of what he himself spoke; and they said to the woman, It is not now on account of thy talk that we believe, for we ourselves have heard, and we know that he is indeed the SAVIOUR of the world, the CHRIST.

## SECTION IX.

Matth. iv, 12	Mark i, 14	Now, after two days, Jesus hearing that John was cast into prison, departed thence; and, after John's imprisonment, he proceeded on, proclaiming the glad tidings of the reign of God, and saying, The time is accomplished, and the reign of God is at hand: Reform, and confide in this good news.
	15	

John  
iv, 43  
44  
45  
46  
47  
48  
49  
50  
51  
52

And he went to Galilee, [but not directly to Nazareth,] for Jesus himself testified, that a prophet is not honoured in his native city. And when he came to Galilee, the Galileans received him, having seen all that he had done at Jerusalem, during the festival; for they also went up to the festival. Jesus, therefore, went again to Cana, of Galilee, where he had made the water wine. And there was a certain minister of the king, at Capernaum, whose son was sick. This person, hearing that Jesus was come from Judea to Galilee, went to him, and entreated him to go down and cure his son, for he was at the point of death. Jesus, therefore, saith to him, Unless ye see signs and wonders, can ye not believe? The nobleman saith to him, Sir, come down before my child die. Jesus saith to him, Go home: thy son liveth. And the man believed the word which Jesus spake to him, and went away. And as he was going down, his servants met him, and told him, saying, Thy son liveth. Where-

upon he inquired of them, at what hour he began to mend. And they told him, that yesterday, at the seventh hour, [that is, at one o'clock in the afternoon,] the fever left him. So the father knew that it was the very time when Jesus said to him, *Thy son liveth*; and he and his whole family believed.

This second miracle [at Cana,] Jesus performed on his having again come back from Judea to Galilee.

Now Jesus returned, in the power of the Spirit, to Galilee, and a report went forth through all the neighbouring country concerning him. He indeed taught in their synagogues with universal applause. And when he came to Nazareth, where he had been brought up, he went, according to his custom, to the synagogue on the sabbath day, and stood up to read. And the roll of the prophet Esaias was delivered to him. And, having unfolded the volume, he found the place where it was written, [Esaias lxi, 1, &c.] "The Spirit of the Lord is upon me, for the business for which he anointed me. He hath sent me to publish glad tidings to the poor; to heal them who are broken hearted; to proclaim a deliverance to captives; and a recovery of sight to the blind; to set at liberty the bruised; to proclaim the acceptable year of the Lord."

And when he had rolled up the volume, and given it to the attendant, he sat down. And the eyes of all in the synagogue being fixed on him, he began with saying to them, This day there is an accomplishment of this scripture which you have just heard. And all bore testimony in his favour, and expressed admiration at the graceful words which proceeded from his mouth, and said, Is not this the son of Joseph? Upon which he said to them, You will doubtless apply to me this proverb, *Physician, heal thyself*,—what we have heard done in Capernaum, do here also in thine own country. Then he said to them, Verily, I say to you, No prophet is well received in his own country. And, indeed, I tell you, There were many widows in Israel in the days of Elias, when the heaven was shut up three years and six months, so that there was a great famine over all the land; but Elias was sent to none of them; but to a widow at Sarepta, a city of Sidon. And there were many lepers in Israel in the days

Matt. iv,	Mark i,	Luke iv,	
		28	of Elisha, the prophet; but none of them was cleansed: None but Nieman, the Syrian, [was cleansed.] At hearing this, all that
		29	were in the synagogue were filled with wrath; and, rising up, they drove him out of the
		30	city, and brought him to the brow of the hill on which their city was built, in order to
13			throw him down headlong; but he, having
			passed through the midst of them, went
14			away. Having left Nazareth, he went and
			dwelt at Capernaum, a sea-port at the con-
15			finies of Zabulon and Naphthaleim; so that
			there was an accomplishment of that which
16			was spoken by the prophet Esaias,* saying,
			“The land of Zabulon, and the land of Neph-
17			thaleim, the sea-coast, the banks of the Jor-
			dan, Galilee of the nations—the people who
			sat in darkness saw a great light; and to them
			who sat in the region and shadow of death
			light is sprung up.” From that time Jesus
			began to make proclamation, and say, Re-
			form, for the reign of the heavens is at hand.
		31	And, having come to Capernaum, he taught
			them on the sabbath days; and they were
			astonished at his manner of teaching, for his
			discourse was with authority.
18	16		And, as Jesus was walking along the sea of
			Galilee, he saw Simon, and Andrew his bro-
19	17		ther, casting a net into the sea, for they were
			fishermen. And Jesus said to them, Come
20	18		with me, and I will make you fishers of men.
21	19		Thereupon they straightway left their nets
			and followed him. And, going on a little
			further, he saw other two brothers, James,
			son of Zebedee, and John his brother, who
			were in the vessel with their father Zebedee,
	20		mending their nets, and he called them.
22			And as soon as he called them they left their
			father Zebedee in the vessel, with the hired
	21		servants, and went after him. And they

\* Esaias ix, 1.

Mark i, 22	Luke v, 1	went to Capernaum. And thence forward he, on the sabbath days, went to the synagogue and taught. And they were astonished at his manner of teaching; for he taught as one having authority, and not as the scribes.
1	2	Now it came to pass, when the people were pressing upon him to hear the word of God, as he was standing by the lake Gennesaret, he saw two boats a-ground, at the edge of the lake; and the fishermen, having gone out of them, were washing their nets. So, going on board one of them, which belonged to Simon, he desired him to put off a little from the land; and, sitting down, he taught the people from the vessel. And, when he had done speaking, he said to Simon, Row into deep water, and let down your nets for a draught. Upon which Simon answering, said to him, Master, we have been toiling all night, and have caught nothing; however, at thy word I will let down the net. And, having done this, they enclosed such a multitude of fishes that the net began to break. Whereupon they beckoned to their partners in the other vessel to come and help them. And they came and filled both the vessels, so that they began to sink. On seeing this Simon Peter prostrated himself at the knees of Jesus, and said to him, Depart from me, for I, O Lord, am a sinful man. For he and all who were with him, were seized with amazement at the draught of fishes which they had taken: as were also James and John, the sons of Zebedee, who were Simon's partners. Then Jesus said to Simon, Be not afraid. Henceforth thou shalt be employed in catching men. And, when they had brought their vessels to land, they left all and followed him.
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## SECTION X.

23	iv, 33	And he went into Capernaum, and straightway, on the sabbath day, he went to the synagogue and taught. And there was in the synagogue a man who had a spirit of an unclean demon, and he cried with a loud voice, saying, Hah! what hast thou to
24	34	

Matt. iii,	Mark i,	Luke iv,	
	25	35	do with us! Jesus of Nazareth! Art thou come to destroy us? I know who thou art—the Holy One of God. Thereupon Jesus rebuked him, saying, Be silent! and go out of him. And the unclean spirit—the demon, having thrown the man down in the midst, and convulsed him, and screamed with a loud voice, went out of him, without hurting him. At which all were amazed, and said one to another, What is this! What new kind of teaching is this! What is the meaning of this, that, with authority and power, he commandeth the unclean spirits, and they obey him and go out! And thenceforth his fame spread quickly through all the region of Galilee, and all the neighbouring country.
	26		
	27	36	
	28	37	
	29	38	And, when he withdrew from the synagogue, he went to the house of Simon and Andrew, as well as of James and John. And as Simon's mother-in-law was confined to her bed with a violent fever, they forthwith spake to him about her. Whereupon he went to her, and taking hold of her hand, he raised her up, and rebuked the fever, and instantly it left her, and she arose immediately and waited on them.
14	30		
15	31	39	
16	32	40	And when the Opsia [the second watch] was coming on, and the sun was set, they brought to him all their sick, and those who were possessed by demons. All who had any sick of any kind of disease brought them to him; and he, laying his hands on every one of them, healed them. So that there was an accomplishment of that which was spoken by the prophet Esaias,* saying, "He took our infirmities, and bore away our diseases." And the whole city was assembled at the door. And he expelled demons with a word.
17			
	33		
	34		
		41	Now demons, indeed, used to go out of many screaming, and saying, "Thou art the

Matt. 16	Mark 1, 34	Luke iv,	CHRIST, the SON OF GOD:" but he, rebuking them, did not suffer them to say, They knew him to be the CHRIST.
	35	42	And in the Proi, [the third watch,] when the night was far advanced, and the day was coming on, he arose and went out, and retired to a solitary place, and there prayed. And Simon, and they who were with him, went in quest of him; and, having found him, they say to him, "They are all seeking thee."
	36		Whereupon he saith to them, Let us go to the neighbouring villages, that I may make proclamation there also; for I came forth for that purpose. And when the people who were seeking him came to him, and pressed him not to leave them, he said to them, I must publish the glad-tidings of the reign of God in other cities also. For this purpose I am sent.
	37		
	38	43	Accordingly he proceeded on, and went through all Galilee, teaching in the synagogues, and proclaiming the glad-tidings of the reign, and casting out demons, and curing every disease, and every malady among the people. And the fame of him spread through all Syria; and there were brought to him all the sick, seized and tormented with various distempers—demoniacs, and lunatics, and he cured them. And great multitudes followed him from Galilee, and Decapolis, and Jerusalem, and Judca, and from the banks of the Jordan.
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## SECTION XI.

v, 1	On seeing these multitudes, Jesus ascended the mount, and sat down, and his disciples came to him, and he opened his mouth and taught them, saying,
2	Happy the poor in spirit; for the kingdom of heaven is theirs.
5	

Matt. 5, 4  
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6 Happy they who mourn! for they shall be comforted.  
Happy the meek! for they shall inherit the earth.  
Happy they who hunger and thirst for righteousness!  
for they shall be satisfied.

7 Happy the merciful! for they shall obtain mercy.

8 Happy the pure in heart! for they shall see God.

9 Happy the peace-makers! for they shall be called children of God.

10 Happy they who are persecuted for the sake of righteousness! for the kingdom of heaven is theirs.

11 Happy are ye, when men will revile and persecute you, and accuse you falsely of every thing evil, on my account.

12 Rejoice, and exult triumphantly, for great shall be your reward in heaven; for thus they persecuted the prophets, who were before you.

13 Ye are the salt of the earth. Now, if the salt become insipid, with what can it be made salt? It is no longer fit for any thing, but to be thrown out of doors, and trampled under foot by men.

14 Ye are the light of the world. A city situate on a  
15 mountain cannot be hid. A lamp is not lighted and put under the bushel, but on the stand, that it may give light to all the family. Thus let your light shine before men, that they may see your good works, and glorify your Father who is in heaven.

16 Do not imagine that I am come to annul the law and the prophets. I am not come to annul, but to confirm them. For verily, I say to you, Until the heaven and the earth shall have passed away, not one *iota* nor a *tittle* of the law shall be annulled, till all be accomplished. Whosoever, therefore, shall weaken the force of one of the commandments, were it even the least, and teach men accordingly, he shall be the least esteemed in the reign of the heavens: but, whosoever shall practise and teach them, he shall be highly esteemed in the reign of the heavens. For I say to you, Unless your righteousness exceed that of the scribes and pharisees, ye can in nowise enter the kingdom of the heavens.

21 Ye have heard that it hath been said to them of old, "Thou shalt not commit murder." And, "Whosoever shall commit murder shall be liable to the sentence of the



**Matt** judges." But I say to you, Whosoever is angry with  
**v, 22** his brother, without cause, shall be liable to the sentence  
 of the judges: And, whosoever shall call his brother  
*Raca*, [a term implying contempt,] shall be liable to the  
 sentence of the Sanhedrim; but, whosoever shall call  
 him *Moree*, [a term grossly abusive,] shall be liable to  
 be sentenced to the vale of fire. Therefore, if thou bring  
 thy gift to the altar, and recollect there, that thy brother  
 hath ground of complaint against thee, leave there thy  
 gift before the altar, and go away. First of all be recon-  
 ciled to thy brother, and then come and offer thy gift.  
 Come speedily to a friendly agreement with thine adver-  
 sary, whilst thou art on the road with him, lest the adver-  
 sary deliver thee up to the judge, and the judge commit  
 thee to the officer, and thou be thrown into prison.  
 Verily I say to thee, Thou shalt not be released till thou  
 hast discharged the last farthing.

Ye have heard that it hath been said to the ancients,  
 "*Thou shalt not commit adultery;*" but I say to you,  
 Whoever looketh on a married woman with impure de-  
 sire, hath already committed adultery with her in his  
 heart. Therefore, if thy right eye cause thee to stumble,  
 pluck it out and cast it from thee; for it is better for  
 thee to lose one of thy members, than that thy whole  
 body be cast into a vale of fire. And if thy right hand  
 cause thee to stumble, cut it off and cast it from thee;  
 for it is better for thee to lose one of thy members, than  
 that thy whole body be cast into a vale of fire.

It hath also been said, "*Whosoever would divorce his  
 wife, let him give her a bill of divorce;*" but I say to  
 you, Whosoever shall divorce his wife, except for where-  
 dom, causeth her to commit adultery: And whosoever  
 shall marry her who is divorced, committeth adultery.

Again, ye have heard that it hath been said to the an-  
 cients, "*Thou shalt not forswear thyself, but shalt per-  
 form thine oaths to the Lord;*" but I say to you, Swear  
 not at all, neither by heaven, for it is the throne of God,  
 nor by the earth, for it is his footstool, nor by Jerusa-  
 lem, for it is the city of the great king; nor shalt thou  
 swear by thy head, for thou canst not make one hair  
 white or black. But let your word *yes*, be *yes*; and  
 your word *no*, be *no*: for, whatever exceedeth these pre-  
 ceedeth from that which is evil.

Matt. 5: 38  
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41  
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43  
Ye have heard that it was said, "*An eye for an eye, and a tooth for a tooth;*" but I say to you, Enter not into contest with the evil; but if one smite thee on the right cheek, turn to him the other also; and if any one determine to sue thee at law for thy vest, give it up to him, nay, were it even thy mantle; and if any one press thee to go one mile, go with him two: Give to him who asketh thee; and from him who would borrow of thee turn not thou away.

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Ye have heard that it was said, "*Thou shalt love thy neighbour, and hate thine enemy;*" but I say to you, Love your enemies: Bless them who curse you: Do good to them who hate you; and pray for them who afflict you, and persecute you; that ye may be the children of your Father in heaven; for he causeth his sun to rise on bad and good; and sendeth the rain on just and unjust. For, if ye love them who love you, what reward are ye to have? Do not even the publicans do the same? And if ye salute your brethren only, wherein do ye excel? Do not even the publicans do the same? Ye, therefore, are to be perfect, as your Father, who is in heaven, is perfect.

vi, 1  
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Take heed not to practise your righteousness before men, in order to be observed by them, otherwise ye have no reward from your Father who is in heaven. Therefore, when thou wouldst do an act of charity, sound not a trumpet before thee, as the hypocrites do, in the public assemblies, and in the streets, that they may be extolled by men. Verily, I say to you, They have their reward. But, when thou art doing an act of charity, let not thy left hand know what thy right is doing, that thine act of charity may be in secret; and thy Father, who seeth in secret, will himself reward thee openly.

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7  
And when thou prayest be not like the hypocrites. Because they love to pray standing in the public assemblies, and at the corners of streets, that men may observe them: Verily, I say to you, They have their reward. But, as for thee, when thou wouldst pray, retire to thy closet; and, having shut the door, pray to thy Father who is in that secret place, and thy Father, who seeth in secret, will reward thee openly. And, when ye pray, use not a vain multiplicity of words as the heathen do,

Mat. vi. 8 for they think they shall be heard for their much speaking. Be not ye, therefore, like them; for your Father knoweth what things ye have need of before ye ask him. 9 In this manner, therefore, pray ye, "*Our Father, who art in the heavens! Hallowed be thy name! Thy reign come! Thy will be done on the earth as it is in heaven! Give us to-day our bread—that for subsistence; and forgive us our debts, as we do forgive our debtors. And bring us not to a trial; but deliver us from that which is evil.*"

14 For, if ye forgive men their offences, your heavenly Father will forgive your offences; but, if ye do not forgive men their offences, neither will your Father forgive your offences.

16 And, when ye fast, be not like the hypocrites, of a dismal countenance; for they disfigure their faces, that men may observe that they are fasting. Verily, I say to you, They have their reward. But, as for thee, when thou keepest a fast, anoint thy head, and wash thy face, 17 that thy fasting may appear not to men, but to thy Father, who is in secret; and thy Father, who seeth in secret, will reward thee openly.

19 Lay not up for yourselves treasures on the earth, where moth and rust consume; and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust consumeth, and where thieves do not break through and steal: For where your treasure is, your heart will be there also.

22 The eye is the lamp of the body. If, therefore, thine eye be sound, thy whole body will be enlightened; but, if thine eye be distempered, thy whole body will be dark. If then the light which is in thee be darkness, how great will the darkness be!

24 No man can serve two masters; for, he will either hate one and love the other; or, he will attend to one and neglect the other. Ye cannot serve God and mammon. Therefore, I say to you, Be not anxious about your life, what ye shall eat, or what ye shall drink: Nor about your body, what ye shall wear. Is not life a greater gift than food? And the body, than raiment? Observe these birds of the air! They neither sow, nor reap, nor lay up in granaries; yet your heavenly

Mat. vi. 27  
 28 Father feedeth them. Are not ye much more valuable  
 29 than they? Besides, which of you can, by his anxiety,  
 30 prolong his life one hour? And, with regard to raiment,  
 31 why are ye anxious? Consider those lilies of the field,  
 32 how they grow! they neither toil nor spin; yet, I affirm,  
 33 that even Solomon, in all his glory, was not arrayed like  
 34 one of these. Now, if God thus arrayeth the herbage,  
 which is to-day in the field, and to be cast into an oven  
 to-morrow; will he not much more clothe you? O ye  
 mistrustful! Therefore, be not anxious, saying, What  
 shall we eat? or, What shall we drink? or, With what  
 shall we be clothed? for, about all such things the na-  
 tions are solicitous: for your heavenly Father knoweth  
 that ye have need of all these things. But, seek first the  
 kingdom of God, and the righteousness required by him,  
 and all those things shall be superadded to you. There-  
 fore, be not anxious about the morrow; for the morrow  
 will be anxious about its own concerns. Sufficient for  
 every day is its own trouble.

Mat. 1  
 2 Judge not, that ye may not be judged; for as ye judge,  
 3 ye shall be judged; and the measure which ye mete, shall  
 4 be measured to you again. Now why art thou obser-  
 5 vant of the mote in thy brother's eye, and insensible to  
 6 the splinter in thine own eye? Or, how canst thou say to  
 7 thy brother, Hold still, let me take the mote out of thine  
 8 eye; when, lo! there is a splinter in thine own eye?  
 9 Hypocrite! first take the splinter out of thine own eye,  
 10 and then thou wilt see clearly to remove the mote out of  
 11 thy brother's eye.

12 Give not that which is holy to dogs; nor cast your  
 pearls before swine, lest they trample them under foot,  
 and, turning, tear you.

7 Ask, and ye shall obtain: Seek, and ye shall find.  
 8 Knock, and the door will be opened to you. For every  
 one who asketh, obtaineth; and he who seeketh, findeth;  
 9 and to him who knocketh, the door will be opened. Is  
 10 there any man among you, who, when his son asketh  
 11 bread, will give him a stone? or, if he ask for a fish, will  
 12 give him a serpent? If ye then, bad as ye are, know how  
 to give good gifts to your children, how much more will  
 your Father, who is in heaven, give good things to them  
 who ask him! Whatsoever, therefore, ye would wish

*Mat.*  
*xxiii.* men to do to you, do ye even so to them; for this is the law and the prophets.

13 Enter in at the strait gate. Because the gate is wide,  
and the way broad, which leadeth to destruction, there-  
14 fore there are many who go in through it: Because the  
gate is strait, and the way narrow, which leadeth to life,  
therefore there are few who find it.

15 Now beware of false teachers, who come to you in  
16 sheep's clothing, but are inwardly ravenous wolves. By  
their fruits ye may know them. Are grapes gathered  
17 from thorns? or, figs from thistles? So, every good tree  
beareth good fruit, and every bad tree beareth bad fruit.  
18 A good tree cannot bear bad fruit; nor a bad tree good  
19 fruit. Every tree which beareth not good fruit is cut  
20 down, and cast into the fire. So then, by their fruits ye  
will know them.

21 It is not every one who saith to me LORD, LORD, who  
shall enter into the kingdom of heaven; but he who  
22 doeth the will of my Father, who is in heaven. Many  
will say to me on that day, Lord! Lord! have we not  
preached in thy name; and in thy name cast out de-  
23 mons; and in thy name done many miracles? to whom  
I will then declare, I never acknowledged you: Depart  
24 from me, ye who work iniquity. Therefore, whoever  
heareth these words of mine, and putteth them in prac-  
tice, him I will compare to a prudent man, who built  
25 his house upon the Rock. When the rain descended,  
and the floods came, and the winds blew, and beat upon  
that house, it did not fall, because it was founded on the  
26 Rock. But whoever heareth these words of mine, and  
doth not put them in practice, may be compared to a  
27 foolish man, who built his house on the sand. When  
the rain descended, and the floods came, and the winds  
blew, and beat upon that house, it fell; and great was  
the ruin thereof.

## SECTION XII.

28 When Jesus finished this discourse the crowds were  
29 astonished at his manner of teaching; for in teaching  
them he was like one having authority, and not like the  
scribes. And, on his coming down from the mount,  
30 great multitudes followed him.

Matt. viii, 2	Mark i, 40	Luke v, 12	
			And, when he was in one of the cities, lo! a leper—a man full of leprosy, when he saw Jesus, came and paid him homage—kneeling down to him, and falling on his face, he besought him, saying, O sir! if thou wilt, thou canst cleanse me. Whereupon Jesus had compassion; and, stretching forth his hand, touched him, saying, <i>I will: Be thou cleansed</i> : And immediately, while he was speaking, the leprosy left the man; and he was cleansed of his leprosy, and cured. Then Jesus restrained him, and sent him away immediately, charging him, and saying to him, See, thou say nothing to any one; but go and shew thyself to the priest, and offer for thy purification that which Moses hath commanded, for a testimony to them. But, when he went out he began to proclaim freely, and publish the matter abroad; so that Jesus could no longer go openly into a city, but continued without, in solitary places; and his fame spread more and more; and great multitudes flocked to hear him; and people from all quarters resorted to him, to be healed of their infirmities by him. And he constantly withdrew to places of solitude, and prayed. And, after some days, Jesus returned again to Capernaum; and, when the report spread that he was in a house, such multitudes presently flocked thither, that even the court before the door could not contain them. And it came to pass, one day, when he was teaching, and some pharisees and doctors of the law, who had come from every town of Galilee, and from Judea and Jerusalem, were sitting by, and the power of the Lord was displayed in curing the sick, lo! while he was speaking the word to them, there came four men carrying, on a couch, a man who was paralytic; and they tried to bring him in, and lay him before Jesus; but, finding it impracticable, in any other way to
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	44	14	
	45		
		15	
	ii, 1		
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ix, 2	3	18	
	4	19	

Mat. ix,	Mark ii,	Luke v,	
			carry him in, and not being able to get near Jesus, by reason of the crowd, they ascended to the flat top; [or floor of the piazza;] and, having removed the cover [or balustrade] where Jesus was, and forced a passage, they lowered down, by way of the tiling, [that is, from the terrace, or flat roof of the piazza,] the couch on which the paralytic lay, into the court before Jesus; who, upon seeing their faith, said to them, <i>Take courage, son:</i>
	5	20	
		21	<i>Man!</i> thy sins are forgiven thee. At this
	6		some of the scribes and pharisees, who were sitting there, began to reason in their hearts, and said within themselves, This man blasphemeth. What! doth this man thus utter
3	7		blasphemies! Thereupon Jesus, who knew their thoughts, perceiving immediately, by
4	8	22	his spirit, that they were reasoning thus in themselves, addressed them, saying, Why
			reason ye thus in your hearts? Why harbour
5	9	23	ye evil thoughts? For which is easier, to say, Thy sins are forgiven thee; or, to say,
6	10	24	Arise, and take up thy couch, and walk about? Now, that ye may know that the Son
	11		of Man hath power on the earth to forgive sins, (addressing the paralytic, he said,) I say
7	12	25	to thee, Arise; take up that couch of thine, and go home to thy house. Thereupon he
			arose immediately; and having, in the presence of them all, taken up the couch on which he was laid, he went to his house
8		26	glorifying God.
			When the multitude saw this, they were
			amazed, and glorified God, who had given
			such power to men; and, being filled with
			awe, they expressed their amazement, saying,
			We have seen wonderful things to-day: We
			never saw any thing like this.
9	13	27	After this Jesus went out again; and, as
	14		he was going thence, and passing along on the sea shore, he saw a publican, named
			Matthew Levi. the son of Alphaeus, sitting

Matt. ix, 9	Mark ii, 14	Luke v, 28	at the custom-house, and said to him, Follow me. Upon which he arose, and leaving all, followed him. And all the multitude came to him, and he taught them.

## SECTION XIII.

John  
v, 1

2 After this there was a festival of the Jews, and Jesus  
 3 went up to Jerusalem. Now there is in Jerusalem, at  
 4 the Sheep-gate, a pool which is called, in Hebrew,  
 5 *Bethesda*; having five porticos, in which lay a multi-  
 6 tude of infirm persons—blind, lame, and withered, wait-  
 7 ing for the moving of the water. For, from time to time,  
 8 an angel came down into the pool and moved the water.  
 9 He then who went in first, after this movement of the  
 10 water, was cured of whatever disease he had. Now  
 11 there was there a certain man who had been in his in-  
 12 firmity thirty-eight years. Jesus seeing him lying there,  
 13 and knowing that he had been in that condition now a  
 14 long time, saith to him, Hast thou a desire to be healed?  
 15 The infirm man answered him, Sir, I have no one to put  
 16 me in the pool, when the water is moved; and while I  
 17 am going, another steppeth down before me. Jesus  
 18 saith to him, Take up thy couch and walk about. And  
 instantly the man was well, and took up his couch and  
 walked about. Now it was a sabbath day; therefore the  
 Jews said to him who was cured, It is a sabbath day.  
 It is not lawful for thee to carry thy couch. He an-  
 swered them, He who made me well, even he said to me,  
 Take up thy couch and walk about. Thereupon they  
 asked him, Who is the man who said to thee, Take up  
 thy couch and walk about? But he who was cured did  
 not know who it was; for, as there was a crowd in the  
 place, Jesus had glided away.

14 After this Jesus findeth him in the temple, and said  
 to him, Behold, thou art made whole. Sin no more,  
 15 lest something worse befall thee. The man went and  
 16 told the Jews that it was Jesus who had cured him. And  
 for this cause the Jews persecuted Jesus, and sought to  
 kill him, because he did these things on a sabbath day.  
 17 In answer to this Jesus said to them, My Father is work-  
 18 ing even now, and I also work. For this, therefore, the



John  
 19 Jews sought the more to kill him; because he not only broke the sabbath, but called God peculiarly his father; likening himself to God. Upon which Jesus addressed them and said, Verily, verily, I say to you, The Son can, of himself, do nothing, unless he see the Father doing it. For what things soever He doeth, these the Son likewise doeth. For the Father loveth the Son, and sheweth him all that he himself doeth. And he will shew him greater things than these, that ye may wonder. For as the Father raiseth the dead, and restoreth to life, so the Son restoreth to life whom he pleaseth. For the Father judgeth no one; but hath committed the whole act of judging to the Son, that all may honour the Son, as they honour the Father. He who honoureth not the Son, doth not honour the Father, who sent him. Verily, verily, I say to you, He who heareth my words, and believeth in him who sent me, hath an everlasting life; and doth not incur condemnation; but hath passed from death to life.

25 Verily, verily, I say to you, A time is coming—nay, is now come, when the dead shall hearken for the voice of the Son of God, and they who hearken shall live. For as the Father hath life in himself, so he hath granted the Son to have life in himself; and hath also given him authority to execute judgment, because he is SON OF MAN.

29 Wonder not at this, for a time is coming when all who are in the graves shall hear his voice, and shall come forth—they who have done good to a resurrection of life; and, they who have done evil to a resurrection of condemnation. I can do nothing of myself. As I hear, I judge; and my judgment is just; for I do not seek mine own will, but the will of the Father who hath sent me.

31 *"If I testify of myself, my testimony is not true."\**

32 There is another who testifieth concerning me; and I know that the testimony which he giveth, concerning me, is true. Ye sent to John, and he gave a testimony to the truth. But, as for me, I do not receive human testimony; but I mention this that ye may be saved. He was the lighted and shining lamp; and, for a while, ye were disposed to exult, with joy, at his light. But I

\* These I take to be repetitions of objections made by some of the addresses to which our Lord made the following replies.

John 15 have a greater testimony than John's; for the works which my Father hath given me to perform—these very works which I do, testify concerning me, that the Father hath sent me. Indeed the Father, who hath sent me, hath himself given a testimony concerning me.

*"Ye have neither heard his voice at any time, nor seen a visible appearance of him!"\**

Indeed ye have not his word abiding in you, because ye do not believe him whom he hath sent.

*"Ye search the scriptures, because ye think that by them ye have everlasting life!"\**

Now these are the very writings which testify concerning me; yet ye will not come to me that ye may have life. I do not receive glory from men; but I know you, that ye have not the love of God in you. I have come in my Father's name, and ye do not receive me; if another come in his own name him ye will receive. How can ye believe while ye court honour, one from another, and do not seek the glory which is from God alone!

Do not imagine that I will accuse you to the Father. There is one who is your accuser, namely, Moses, in whom ye have trusted. For if ye had believed Moses ye would believe me; for he hath written concerning me. Now if ye have not believed his writings, how will ye believe my words?

#### SECTION XIV.

¶ 1 After this Jesus went away, and withdrew with his disciples to the sea. And on the coast of the sea of Galilee—that of Tiberias, he was followed by great multitudes, because they saw the miracles which were performed on the diseased.

Matth xii, 1	Mark ii, 23	Luke vi, 1
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Now it happened, as he was walking through corn-fields on the second prime sabbath,† that his disciples were hungry; and, as they were passing along, they plucked the ears of corn; and, having rubbed out the grains, with their hands, they began to eat.

\* See preceding note, page 39.

SECOND PRIME SABBATH.—See note 27.

Matt xii, 2	Mark ii, 24	Luke vi, 2	Text
			When the pharisees saw this, they said to them, Why do ye that which it is not lawful to do on sabbath days? And to him they said, See! thy disciples are doing that which it is not lawful to do on a sabbath day. Why
3	25	3	are they doing so? Thereupon Jesus addressing them, said, Have ye never read what David did when he was in a strait, and he
4	26	4	and his company were hungry—how he went to the house of God, in the days of Abiathar, the high priest, and ate the presence loaves, and gave to his attendants, which it was not
5			lawful for him or them to eat, but only for the priests? Or have ye not read in the law, that on the sabbath days the priests, in the
	27		temple, break the sabbath and are blameless? Moreover, he said to them, The sabbath was
6			made for man, and not man for the sabbath. Now I say to you, There is one here greater
7			than the temple: And if ye had known the meaning of this—I desire mercy rather than
8	28	5	sacrifice, ye would not have condemned the innocent. For the SON OF MAN is lord
9		6	even of the sabbath.
10	iii, 1	6	It happened also on another sabbath, when he departed thence, and went to the syna-
	2	7	gogue and taught, there was a man there whose right hand was withered; and the
			scribes and the pharisees were watching him, to see whether he would perform a cure on
		8	the sabbath day, that they might find matter of accusation against him. Now he knew
	3		their thoughts, therefore he said to the man who had the withered hand, Rise, and stand
			in the midst. And, when he arose and stood there, they asked him, with a design to ac-
		9	cuse him, Is it lawful to heal on the sabbath days? In reply to which he said to them, Let
	4		me ask you, What is allowable on sabbath days—to do good, or to do evil? to save
11			life, or to destroy? But they were silent. Then he said to them, What man is there

Matt. xii,	Mark iii,	Luke vi,	
12			among you who having one sheep, if it fall into a pit, on the sabbath days, will not take hold of it and lift it up? Of how much greater value is a man than a sheep? Therefore it is lawful to do good on sabbath days. Then, looking round on them with indignation, being grieved for the blindness of their mind, he saith to the man, Stretch forth thy hand. Accordingly he stretched it out; and his hand was restored sound as the other.
	5	10	
13			
14	6		Upon this the pharisees went out, and immediately held a consultation with the Herodians, how they might destroy him; and, being filled with madness, they spoke to one another what they should do to Jesus. But Jesus, knowing this, returned from that place back again to the sea, with his disciples. And great multitudes followed him from Galilee, and from Judea, and from Jerusalem, and from Idumea, and from the banks of the Jordan. They also from around Tyre and Sidon, having heard what he did, flocked to him in crowds. Upon which he gave orders to his disciples that a boat should attend him, because of the multitude, that they might not throng him. For he healed many, so that they who had maladies pressed in upon him to touch him. And the unclean spirits, when they saw him, prostrated themselves before him, and cried out, saying, Thou art the Son of God; though he strictly charged them not to make him known. And he healed them all, and strictly enjoined them not to make him known. So that there was a full accomplishment of that which was spoken by the prophet Esaias,* saying,
	7		
	8		
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	9		
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16			
17			
18			Behold my servant, whom I have chosen! My beloved, in whom my soul is well-pleased! I will put my spirit in him,

\* Esaias xl, 1, &amp;c.

Mat. xxi, 14	Mark iii, 19	Luke vi, 20	
			And he will publish judgment to the nations. He will not contend, nor raise a clamour; Nor shall any one hear his voice in the streets: A bruised reed he will not break, Nor extinguish a dimly burning taper; Until he render his judgment victorious. In his name, therefore, let the nations trust.

## SECTION XV.

		12	Now it came to pass, in those days, that he went out to the mountain to pray; and spent the whole night in a Proscuchà, [that is, a place set apart for prayer,] to God.
		13	And, when it was day, he called together his disciples; and out of them, he chose twelve, whom he named APOSTLES. He called to him whom he would, and they went up to him: And he appointed these twelve that they might be with him, and that he might send them to make proclamation, and to have power to cure diseases, and to expel demons.
13			
14			
15			
16	14		Now these are their names: Simon, whom he surnamed Peter; and James, the son of Zebedee, and John, his brother, (these he surnamed Boanarges, that is, sons of thunder;) and Andrew, the brother of Peter; and Philip, and Bartholomew; and Matthew, and Thomas; and James, the son of Alphcus, and Judas, the brother of James, called also Thaddeus; and Simon Chananites, called Zelotes, and Judas Iscariot, even he who delivered him up—even he who was a traitor.
17			
18			
19			
		17	And, having come down with these, he, on their way to a house, stopped in a plain, with a crowd of his disciples, and a great multitude of the people from all Judea, and Jerusalem, and the coast of Tyre and Sidon, who had come to hear him, and to be cured of their diseases. Even they who were infested with unclean spirits were also cured.

Luke  
vi, 19

And the whole multitude sought to touch him; because a power came forth from him and healed all.

20 And, lifting up his eyes on his disciples, he said,  
Happy ye who are poor! for the kingdom of heaven is yours.

21 Happy ye who hunger now! for ye shall be satisfied.

Happy ye who now weep! for ye shall laugh.

22 Happy are ye when men will hate you—even when they will discard you, and reprove you, and expose your name as infamous on account of the SON OF MAN. Rejoice on that day; and leap for joy; for lo! your reward in heaven is great: For thus their fathers treated the prophets. But alas! for you who are rich! for ye are receiving your consolation.

23 Alas! for you who are filled; for ye shall hunger.

Alas! for you who laugh now; for ye shall mourn and weep.

26 Alas! for you when all men speak well of you; for thus their fathers did to the false prophets.

27 But I charge you, my hearers, Love your enemies;  
28 do good to them who hate you; bless them who curse you;  
29 and pray for them who spitefully abuse you. To him who smiteth thee on one cheek, present also the other; and from him who taketh away thy mantle withhold not thy coat. Give to every one who asketh thee; and from him who taketh thy goods, demand them not back. And as ye wish men to do to you, do ye even so to them.

32 If ye indeed love them who love you, what thanks are ye entitled to? for even sinners love those who love them. And if ye do good to them who do good to you, what thanks are ye entitled to? for even sinners do the same.

34 And if ye lend to them from whom ye hope to receive, what thanks are ye entitled to? for even sinners lend to sinners, that they may receive as much in return.

35 But love ye your enemies; and do good; and lend without mistrust; and your reward will be great; and ye shall be the children of the MOST HIGH. Because he is kind even to the ungrateful and malignant; therefore be ye merciful even as your Father is merciful.

37 Furthermore, judge not, that so ye may not be judged.

Take  
vi, Condemn not, that so ye may not be condemned. For-  
give, and ye shall be forgiven.

58 Give, and to you shall be given—into your lap shall  
be given good measure, pressed down, and shaken, and  
running over. For with the same measure with which  
ye mete to others, ye shall have measure returned to you.

59 Then he spake a parable to them—Can the blind lead  
40 the blind? Will they not both fall into a pit? A scholar  
is not above his teacher: but every one fully instructed  
will be like his master.

41 Now why beholdest thou the mote which is in thy  
brother's eye, and perceivest not the splinter which is in  
42 thine own eye? Or, how canst thou say to thy brother,  
Hold still, brother! let me take out the mote which is in  
thine eye; not considering that there is a splinter in thine  
own eye? Hypocrite, first take the splinter out of thine  
own eye, and then thou wilt see clearly to take out the  
mote which is in thy brother's eye.

43 That indeed is not a good tree, which beareth bad  
fruit; nor is that a bad tree, which beareth good fruit:  
44 for every tree is known by its fruit. For figs are not gathered  
from thorns, nor grapes from a bramble bush.

45 The good man, out of the good treasure of his heart,  
bringeth forth that which is good; and the bad man, out  
of the bad treasure of his heart, bringeth forth that which  
is bad: For from the overflowing of the heart the mouth  
speaketh.

46 Now why do ye call me, Master, master, when ye do  
47 not the things which I command? With regard to every  
one who cometh to me and hearkeneth to my words, and  
48 doeth them, I will tell you whom he is like. He is like  
a man building a house, who digged deep, and laid a  
foundation on the Rock. And when a flood came, and  
the current beat against the house, it could not shake it,  
49 because it was founded on the Rock. But he who hath  
heard and hath not practised, is like a man who built a  
house on the ground without a foundation, against which,  
when the current beat impetuously, it presently fell, and  
great was the ruin of that house.

1 And, when he had finished all these sayings in the  
2 hearing of the people, he went to Capernaum, where a  
certain centurion's servant, who was dear to his master,

Matt.  
viii,Luke  
viii, 3

was sick, and at the point of death. Now the centurion, having heard of Jesus, had sent to him the elders of the Jews, with a request that he would come and cure his servant. And when they came to Jesus, they besought him earnestly, saying, He is worthy of this favour; for he loveth our nation; and it was he who built the synagogue for us. So Jesus went with them; but, when he was now at no great distance from the house, the centurion sent friends to him, saying, Sir! trouble not thyself; for I am not worthy that thou shouldst come under my roof; and for that reason I did not think myself worthy to go to thee; say but a word and my servant will be well.

And, as Jesus was entering Capernaum, the centurion [himself] met him, and entreated him, saying, Sir! my servant lieth at home struck with a palsy, and is in great torture.

Thereupon Jesus saith to him, I was coming; I will cure him. In reply to this the centurion said, Sir, I am not worthy that thou shouldst come under my roof; only speak a word, and my servant will be cured; for even I, who am myself under command, having soldiers under me, say to one, Go, and he goeth; and, to another, Come, and he cometh; and, to my slave, *Do this*, and he doeth it. Upon hearing this Jesus expressed admiration; and, turning to the multitude that followed him, he said, Verily, I say to you, I have not found, even in Israel, such an instance of faith. Now I say to you, Many will come from the east and west, and shall be placed at table with Abraham, and Isaac, and Jacob, in the kingdom of the heavens, and the children of the kingdom shall be cast into the outer darkness. Weeping and gnashing of teeth will be there. Then Jesus said to the centurion, Go thy way, and be it done for thee as thou hast believed. And that very instant his servant was cured. And, when they who had been sent returned to the house, they found the servant well, who had been sick.

On the day following Jesus went to a city called Nain, accompanied by many of his disciples, and a



Matth.  
vi, 12

great crowd. And, as he approached the gate of the city, lo! the people were carrying out a dead man to be buried—the only son of his mother, and she was a widow. And there was a great multitude of the city with her.

13 And, when the Lord beheld her, he had com-  
14 passion on her, and said to her, Weep not. Then  
he advanced and touched the bier, (now the bearers  
had stopped,) and he said, Young man! I say to  
15 thee, Arise. Thereupon he, who had been dead,  
sat up, and began to speak; and he delivered him  
16 to his mother. And a dread fell upon all: And  
they glorified God, saying, A great prophet is risen  
up among us; and God hath visited his people.  
17 And his fame spread through all Judea, and  
through all the neighbouring country.

## SECTION XVI

2 18 Now when John, who was in prison, was in-  
formed, by his disciples, of all the works of the  
19 Christ, he called two of them, and sent them to  
Jesus, with this message, *Thou art the One com-*  
20 *ing; may we expect another?* So, when the men  
came to him, they said, John, the baptist, hath  
3 sent us to thee to say, *Thou art THE ONE COM-*  
21 *ING; may we expect another?* (Now at that very  
time Jesus was curing many of diseases, and ma-  
ladies, and evil spirits; and graciously bestowing  
4 22 sight to many who were blind.) And Jesus an-  
swering, said to them, Go, and tell John what ye  
5 have seen and heard,—That the blind see; and the  
lame walk; lepers are cleansed; deaf hear; dead are  
6 23 raised to life; and the poor have glad tidings pro-  
claimed to them; and happy is he who shall not be  
stumbled at me.

7 24 And, when John's disciples were gone, Jesus  
took occasion to say to the people, respecting John,  
What went ye out to the wilderness to see? A reed  
8 25 shaken by the wind? What went ye out to see?  
A man clothed with soft raiment? Behold, they  
who wear delicate apparel, and are splendid

Matt. xi,	Luke vii,	dressed, and live luxuriously, are to be found in royal palaces.
9	26	But what went ye out to see? A prophet? Yes, I tell you, and something more than a prophet.
10	27	For this is he of whom it is written, "Behold, I will send my messenger before thy face, who shall
11	28	prepare the way before thee." [Mal. iii, 1.] Verily, I say to you, Among them who are born of wo-
		men, there hath not arisen a greater prophet than John, the baptist; but the least in the kingdom of
		the heavens, [or, in other words, in the kingdom of God,] is a greater than he. All the people, in-
12	29	deed—even the publicans, when they heard him, justified God, by submitting to the baptism of
	30	John. But the pharisees and doctors of the law have, with regard to themselves, rejected the coun-
13		sel of God, not being baptized by him. Now, ever since the days of John, the baptist, the king-
14		dom of heaven is invaded; and invaders are forc- ibly taking possession of it. For until the ap-
15		pearance of John, all the prophets and the law were the public instruction. Indeed, if ye will hear to
16		be told it, He is Elias who was to come. Who- soever hath ears to hear, let him hear.
17	31	Moreover the Lord said, Now to what shall I compare this generation? And to what are they
18	32	like? They are like boys sitting in the market place, and calling to one another, and saying, We
19	33	have played for you on the pipe, and ye have not danced. We have sung for you songs of woe, and
20		ye have not lamented nor wept. For John the bap- tist came, abstaining from meat and drink—neither
21	34	eating bread nor drinking wine, and they say— even ye say, He hath a demon. The Son of Man
		came eating and drinking; and ye say, Behold! a gluttonous man, and a wine drinker! a friend of
	35	publicans, and sinners!
22		But wisdom is justified by all her children.
23		Then he began to upbraid the cities in which the most of his miracles had been done, because
24		they had not reformed. Alas! for thee, Chorazin! Alas! for thee, Bethsaida! For had the miracles

**Matt.** which have been performed in you, been done in Tyre  
 21 and Sidon, they would have repented long ago in sack-  
 22 cloth and ashes. But, I say to you, The condition of  
 Tyre and Sidon will, in a day of judgment, be more to-  
 lerable than yours.

23 And thou, Capernaum, which hast been exalted to  
 heaven, shalt be brought down to Hades, [the mansion  
 of the dead.] For if the miracles which have been done  
 in thee, had been done in Sodom, it would have re-  
 24 mained to this day. But, I say to you, The condition  
 of the land of Sodom will, in a day of judgment, be more  
 tolerable than thine.

25 At that time Jesus took occasion to say, I thank thee,  
 O Father, Lord of heaven and earth! that thou, having  
 hid these things from the wise and prudent, hast revealed  
 26 them to babes—yes, O Father! because it hath thus  
 27 seemed good in thy sight. All things are delivered up  
 to me by my Father; and none but the Father knoweth  
 the Son; nor doth any know the Father, but only the  
 Son, and he to whom the Son is pleased to reveal him.

28 Come to me, all ye who labour and are heavily bur-  
 29 dened, and I will give you rest. Take upon you my  
 yoke, and learn of me: For I am meek, and lowly in  
 30 heart; and ye shall find rest for your souls. For my  
 yoke is easy, and my burden is light.

## SECTION XVII.

**Luke** When one of the pharisees invited Jesus to eat with  
 1 him, and he had gone to the pharisee's house, and placed  
 2 himself at table, behold! a woman of the city, who was a  
 3 sinner, when she knew that he was at table in the pha-  
 4 risee's house, took an alabaster bottle of myrrh, and,  
 5 standing behind at his feet weeping, [as he was reclined  
 on the couch,] she bathed his feet with her tears; then,  
 6 wiping them with the tresses of her head, she kissed his  
 7 feet, and anointed them with the myrrh. When the pha-  
 8 risee, who invited him, saw this, he said within himself,  
 9 If this man were a prophet he would know what sort of  
 a woman this is who toucheth him—that she is a sinner.  
 10 Thereupon Jesus, addressing him, saith, Simon, I have  
 something to say to thee. And he saith, Teacher, say it.

Luke vi, 41  
 42 A certain creditor had two debtors: The one owed him five hundred denaries, and the other fifty; and, as they had not wherewithal to pay, he forgave them both: Which of them, therefore, said he, will love him most?  
 43 To this Simon replied, He, I suppose, to whom he forgave most. Jesus said to him, Thou hast judged rightly.  
 44 Then, turning to the woman, he said to Simon, Thou seest this woman. I came to thy house; thou gavest me no water for my feet; but she, with her tears, hath washed my feet, and wiped them with the tresses of her head.  
 45 Thou gavest me no kiss; but she, since she came in, hath not ceased kissing my feet. My head thou didst not anoint with oil; but she hath anointed my feet with myrrh. For what reason? I tell thee: Her sins, which are many, must needs have been forgiven, since she hath much love; but he to whom little is forgiven, hath little love. Then he said to her, Thy sins are forgiven.  
 48 Upon this, they who were at table with him began to say within themselves, Who is this, that forgiveth sins?  
 49 Whereupon he said to the woman, Thy faith hath saved thee: Go in peace.

iii, 1 Immediately after this, he travelled through cities and villages, proclaiming and publishing the glad tidings of the reign of God, accompanied by the twelve, and by certain women, who had been delivered from evil spirits and diseases, particularly Mary, called Magdalene, out of whom had gone seven demons; and Joanna, the wife of Chuza, Herod's steward; and Susanna, and many others, who ministered to him out of their possessions.

Matt. xii, 22  
 23 And there was brought to him a demoniac, blind and dumb, and he healed him; so that he who was blind and dumb both spake and saw.  
 24 And all the people were astonished, and said, Is this the Son of David? But the pharisees, hearing them, said, This man expelleth the demons only by Beelzebub, the chief of the demons. And, upon his going into a house, a crowd assembled again, so that he and his disciples could not so much as eat bread; and when they, who were just from it, [namely, from the crowd,] were going out to restrain it, (for some said, He is beside himself: And the scribes, who had come down from Jeru-

Luke xi, 14

Mark iii, 20

21

22

Matt. XV,	Mark III,	
23	23	salem, said, He is possessed by Beelzebub; and by the prince of the demons he expelleth the demons,) Jesus, having called them to him, said to them in parables, How can Satan expel Satan?
	24	Every kingdom divided against itself is brought to desolation; and no city or family, divided against itself, can subsist and stand.—House after house
25	25	falleth. Now if Satan expelleth Satan, he is at variance with himself: How then can his kingdom subsist? He is risen up against himself, and divided; he cannot subsist; but hath come to an end.
26		Besides, if, as ye say, I expel demons by Beelzebub; by whom do your sons expel them? Let them, therefore, be your judges. But if I expel demons by the finger or Spirit of God, then indeed the reign of God over you is come—the kingdom of God hath reached you.
27	26	How can any one enter the house of the strong, and plunder his goods? No one can, unless he first bind the strong one; then, indeed, he may rifle his house. While the strong one armed guardeth his house, his goods are safe; but, when one stronger than he attacketh and overcometh him, he taketh from him his armour on which he relied, then he divideth his spoils.
28		He who is not with me is against me: And he who doth not gather with me scattereth; therefore, I say to you, Every deviation from the divine law, and all transgressions, may be forgiven the sons of men: And what slanderous speeches soever they may utter—even though one speak against the Son of Man, it may be forgiven him; but, whosoever shall utter slanders against the Holy Spirit is not to be forgiven, either in the present age, or in that to come; but is liable to everlasting punishment. Either make the tree good, and its fruit good; or make the tree bad, and its fruit bad. For the tree is known by its fruit.
29	27	Brood of vipers! how can ye, who are evil, speak good things! for out of the abundance of the heart the mouth speaketh. The good man, out of the good treasure of his heart, produceth good things.
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Matt. and the bad man, out of his bad treasury, produceth bad  
 xii. things. Now I assure you, in respect to every vain word  
 26 which men shall utter, they shall give an account thereof  
 37 in a day of judgment; for by thy words thou shalt be  
 justified, and by thy words thou shalt be condemned.

38 Then some of the scribes and pharisees, interposing,  
 39 said, Teacher, we desire to see a sign from thee. In  
 reply to which he said to them, An evil and an adulterous  
 40 generation demand a sign; but no sign shall be given  
 them, save the sign of the prophet Jonas: For as Jonas  
 was three days and three nights in the belly of the great  
 fish, so will the SON OF MAN be three days and three  
 nights in the heart of the earth.

41 The men of Nineve will rise up at the judgment with  
 this generation, and condemn it; because they repented  
 at the proclamation of Jonas; and, lo! something greater  
 than Jonas is here.

42 The Queen of the South will rise up at the judgment  
 with this generation, and condemn it; because she came  
 from the extremities of the earth to hear the wisdom of  
 Solomon; and, lo! something greater than Solomon is  
 here.

43 When the unclean spirit hath gone out of the man, it  
 44 walketh about through dry places, seeking rest; but,  
 45 finding none, it saith, I will return to my house, and ha-  
 bitation, from which I came out: And, when it cometh,  
 finding it unoccupied, swept and furnished, it goeth and  
 bringeth with it seven other spirits worse than itself; and  
 they, having entered in, dwell there: So the last state of  
 that man is worse than the first. Thus will it be also  
 with this generation.

46	Mark iii, 20 31	Luke viii, 19	Now because it was said, He hath an un- clean spirit, therefore, while he was speaking to the crowds, lo! his mother and his brethren came, and desired to speak to him; but, as they could not get near him, by reason of the crowd, and the multitude which sat around him, they stood without, and sent to him.
47	32	20	And when one informed him, saying, Thy mother and thy brethren are standing with- out, and desire to see thee, and speak with thee; he, in reply to him who told him,
48	33	21	

Matt. xii,	Mark iii, 34	Luke viii,
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50	35	
xiii, 1		
2	iv, 1	
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said, Who is my mother? And who are my brethren? Then, looking round on them who sat about him, and stretching out his hand towards his disciples, he said, Lo! my mother and my brethren! My mother and my brethren are they who hear the word of God, and do it. For whoever will do the will of my Father, who is in heaven, the same is my brother, and sister, and mother.

## SECTION XVIII.

On that same day Jesus, having gone out of the house, sat down by the sea side. But, when he began to teach, such a great multitude gathered about him, and such multitudes were flocking about him out of every city, that he went on board the vessel, [which he had ordered to attend him,] and sat down; and his disciples followed him, and all the multitude stood on the sea shore: And he taught them many things in parables; and, in his manner of teaching them, said to them,

Hearken! Behold the sower went out to sow his seed; and, as he was sowing, some grains fell on the high way, and were trampled under foot; and the birds of the air came and devoured them:

And some fell on rocky ground, where they had little earth; these sprang up immediately, because they had not depth of soil; but, as soon as the sun arose, they were scorched; and, for want of root, and lacking moisture, they withered away:

And some fell among thorns; and the thorns sprang up and choked them; and they yielded no fruit:

And some fell on good ground, and yielded fruit; growing, and thriving, and bringing forth—some thirty, and some sixty, and some an hundred fold.

Matt. xiii,	Mark iv, 9	Luke viii,	
9			Having said this, he cried with a loud voice. Whoever hath ears to hear, let him hear!
10	10	9	Now as he was a-part from the multitude, his attendants, together with the twelve, [apostles,] asked him, saying, Why speakest thou to them in parables?
11	11	10	In reply to which he said to them, To you it hath been granted to know the secrets of the kingdom of the heavens, and of the reign of God; but to them it hath not been granted.
12			For to him who improveth, more shall be given, and he shall abound; but, from him who improveth not, even that which he hath shall be taken away. I speak to them in parables for this reason, because they overlook that which they see, and are inattentive to that which they hear. To them without, all are in parables; so that seeing, they see and do not perceive; and hearing, they hear and do not understand; that, for a while, they may not turn and their sins be forgiven them. In them, indeed, is fulfilled the prophecy of Esaias, [vi, 9, 10,] Hearing ye shall hear, though ye may not understand; and seeing ye shall see, though ye may not perceive; for the heart of this people is stupified, and their ears are dull of hearing, and they have shut their eyes; that, for a while, they may not see with their eyes, and hear with their ears, and understand with their hearts, and return, that I may heal them: But blessed are your eyes, because they see; and your ears, because they hear; for verily, I say to you, Many prophets and righteous men have earnestly desired to see those things which ye see, and have not seen them; and to hear what ye hear, and have not heard them.
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18	13		Then he saith to them, Do ye not comprehend this parable? How then will ye understand all the parables? Hear then this parable of the sower: The seed is the word of God; the sower soweth the seed. Now
	14	11	



Mat. xiii,	Mark iv, 15	Luke viii, 12	these are the high-way—the high-way are those bearers out of whose hearts the devil, coming, taketh away the word, that they may not believe and be saved.
19			When any one heareth the doctrine of the kingdom, and doth not mind it, Satan, the evil one, cometh, and snatcheth away that which was sown in the heart. This is the meaning of that sown on the high-way.
20	16	13	And, in like manner, that sown on rocky ground denoteth those, who, when they hear the word, receive it immediately with joy; but, not having it rooted in them, they are only temporary believers; and, when tribulation and persecution come, on account of the word, they are instantly stumbled; and, in time of trial, apostatize.
21	17		
22	18	14	And as for that which fell among thorns—this denoteth them who hear the word and go away; and the cares of this world, and the delusion of riches, and inordinate desires of other things crowd in and choke the word, so that it becometh unfruitful; and they, themselves, are choked, and bring no fruit to perfection.
23	19		
24	20	15	But that sown on good ground denoteth them who hear, and mind the word; and who, with an honest and good heart, retain it, and perseveringly bring forth fruit—some thirty, and some sixty, and some an hundred fold.
25	21		Then he said to them, Is a lamp brought to be put under a corn measure, or under a couch? Is it not that it may be set on a stand? Surely no one, having lighted a lamp, covereth it with a vessel, or putteth it under a couch; but setteth it on a stand, that they who come in may see the light. For there is nothing hidden which shall not be discovered; nothing obscure which shall not be made clear; nothing laid up in secret but that it may be brought to light; nor can
26		16	
27	22	17	

Matt. xiii,	Mark iv,	Luke viii,	Text
	23		coaled, but that it may come to light and be known.
	24	18	If any one hath ears to hear, let him hear!
			Then he said to them, Consider what ye hear, and how ye hear. For with whatever measure ye deal out, ye shall receive; and to you who are attentive more shall be given.
	25		For to him who improveth more shall be given; but from him who doth not improve, even that which he hath, and thinketh he hath shall be taken away.
24			Then, [addressing the multitude,] he stated another parable to them, saying, The reign of the heavens may be compared to a man sowing good seed in his field; but, when the men were asleep, his enemy came and sowed darnel among the wheat, and went away. And when the blade sprang up and put forth the ear, then the darnel appeared. Whereupon the servants of the householder came, and said to him, Master, didst thou not sow good seed in thy field? Whence then hath it darnel? And he said to them, An enemy hath done this. Then the servants said to him, Is it then thy pleasure that we go and weed it out? And he said, No: Perhaps in weeding out the darnel, ye may pull up the wheat with it. Let both grow together till the harvest; and, at the season for reaping, I will say to the reapers, Gather the darnel first, and bind it in bundles to be burned; then gather the wheat into my barn.
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31	30		Another parable he stated to them, saying, To what may we compare the reign of God, or by what similitude represent it? The reign of the heavens is like a grain of mustard seed, which a man took and sowed in his field; and which, when it is sown, is [one of] the smallest of seeds; but, being sown, it springeth up, and is the largest of all plants of the pulse kind, and becometh a tree, and shooteth out large branches, so that the birds of the air come, and under its shade, and among its branches, find shelter.
32		31	
		32	
33			Another parable he stated to them, saying, The

- Mat. iii, Mark iv, reign of the heavens is like leaven, which a woman took and covered up in three measures of meal, till the whole was leavened.
- 26 Again, he said, The reign of God is as when a  
 27 man soweth seed on the ground. Whether he  
 28 sleepeth or waketh, night and day, the seed groweth and increaseth, he knoweth not how. For the earth of itself produceth first a blade, then an ear, then full grains in the ear; and when the grain is ripe, he forthwith applieth the sickle, because the harvest is come.
- 34 33 All these things Jesus spake to the multitude in parables; and with many such parables he spake the word to them, as they were able to hear it.  
 34 But without a parable he did not speak to them;  
 35 so that there was a full accomplishment of that which was spoken by the prophet, [Psa. lxxviii, 2,] saying, "I will open my mouth with parables; I will utter things kept secret from the foundation of the world:." And, in private, he explained all to his disciples.
- 36 When Jesus [on this occasion] left the multitude, and was come to the house, his disciples came to him, and said, Explain to us the parable of the darnel in the field.  
 37 And he, answering, said to them, He who soweth the  
 38 good seed is the SON OF MAN. The *field* is the *world*. The *good seed* are the *children* of the kingdom; and the *darnel*, the children of the *evil one*. The enemy who sowed it is the *devil*. The harvest is the conclusion of this age; and the *angels* are the *reapers*. As the darnel, therefore, is gathered and burned with fire, so shall it be at the conclusion of this age. The Son of Man will send his angels, and they will gather out of his kingdom all the stumbling-blocks, and the workers of iniquity, and cast them into the fiery furnace. Weeping and gnashing of teeth will be there. Then shall the righteous shine like the sun, in the kingdom of their Father.
- 39 Whoever hath ears to hear, let him hear!
- 40 Again, the kingdom of the heavens is like a treasure hid in a field; which, when a man found, he concealed, and for joy thereof goeth away and selleth all that he hath, and purchaseth that field.

Mat.  
xiii, 45  
46

Again, the reign of the heavens is like a merchant in quest of fine pearls; who, having met with one of great value, went and sold all that he had and purchased it.

47 Again, the kingdom of the heavens is like a sweep-net  
48 cast into the sea, which enclosed fishes of every kind;  
which, when it was full, they dragged to the shore; and  
then, sitting down, gathered the good into vessels, and  
threw the bad away.

49 So shall it be at the conclusion of this age. The an-  
gels will go forth and sever the wicked from among the  
50 righteous, and cast them into the fiery furnace. Weep-  
ing and gnashing of teeth will be there.

Jesus saith to them, Have ye understood all these?

51 They say to him, Yes, master.

52 Then he saith to them, Every scribe then, who is in-  
structed for the kingdom of the heavens, is like a master  
of a family, who bringeth out of his treasury things new  
and old.

53 And, when Jesus finished all these parables, he de-  
parted thence.

## SECTION XIX.

Mat, 18

Mark  
iv, 35

Luke  
viii, 22

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ix, 57

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On the same day, when Opsia [the second watch] was coming on, Jesus, seeing great crowds around him, gave orders to go over to the opposite shore. Whereupon a certain scribe accosting him, said, Teacher, I will follow thee whithersoever thou goest. Jesus saith to him, The foxes have holes, and the birds of the air have roosts, but the Son of Man hath not where to lay his head. Now another of his disciples had said to him, Master, permit me to go first and bury my father; and to him Jesus said, Come thou with me, and let the dead bury their own dead; but, as for thee, Go thou and proclaim the reign of God. And when another said, Master, I will follow thee, but let me go first and bid them at my house farewell. Jesus said to him, No man who hath put his

Matth. iii.	Mark iv.	Luke viii.	
23	36	22	hand to the plough and looketh back, is fit for the kingdom of God.
24	57	23	He then having gone on board the vessel, his disciples left the multitude and followed him. And, launching forth, they took him along, as he was in the vessel, [provided for him.] Now there were other small vessels with it; and, as they were sailing, he fell asleep. And there arose a violent storm of wind, which came down on the lake, and there was a mighty tempest in the sea, and the waves bent into the vessel, so that the vessel was covered with the waves and was filling, and they were in danger. Now he was in the stern asleep on a pillow; his disciples, therefore, came and awaked him, saying, Master! master! carest thou not that we perish? We are lost! Thereupon he arose and rebuked the wind, and the raging of the water, and said to the sea, Peace! be still! And the wind ceased, and there was a great calm. Then he said to them, Why are ye so much afraid? O ye of little faith! How is it that ye have not faith! And they were exceedingly terrified; and, in amaze, said to one another, What sort of a man is this? Who in reality is this! that he commandeth even the winds, and the water of the sea, and they obey him?
25	40	25	
27	41		
28	v, 1	36	And when they arrived at the opposite shore, in the country of the Gergesenes, and the Gadarenes, which is over against Galilee, just on his landing there met him two demons, coming out of the tombs, so furious that nobody durst pass that way--one of them, a man of the city, who had been long possessed by demons, and who wore no clothes, nor abode in any house, but in the tombs, and whom nobody could confine, no, not even with chains, for he had been often bound with fetters and chains, but he burst the chains, and broke to pieces the fetters, so that
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Matt. viii,	Mark v, 5	Luke viii,	
	6	28	none could tame him. And he was continually, night and day, on the mountains and in the tombs, screaming, and cutting himself with stones; but, upon seeing Jesus at a distance, he ran, and prostrating himself, screamed, and cried with a loud voice, saying, What hast thou to do with us, Jesus, son of the Most High God? Art thou come hither to torment us before the time? I conjure thee, by God—I beseech thee not to torment me. For he had commanded the unclean spirit, and said to it, Go out of the man, thou unclean spirit.
29	7		Then Jesus asked him, saying, What is thy name?
	8	29	And he said, <b>LEGION</b> , for we are many; (for many demons had entered into him;) and they earnestly entreated him not to send them out of that country, nor command them to go into the abyss.
30	11	32	Now there was at some distance from them an herd of many swine, feeding on the mountains; and all the demons besought him, saying, If thou cast us out, permit us to go into that herd of swine. Send us to the swine, that we may enter into them; and he permitted them, and said to them, Go. Thereupon the demons, quitting the man, entered into the swine; and, instantly, the whole herd (now they were about two thousand) rushed down a precipice into the sea, and were drowned in the sea. When the swineherds, who fed them, saw what had happened they fled; and, running away, spread the news through the city and country, telling all the circumstances, particularly the case of the demoniacs. Upon which the people came out to see what was done. And when they came to Jesus, and saw the demoniac—him who had the legion, sitting, and clothed, and in his right mind, they were terrified. And, when the eye-witnesses told them what
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	16	36	

Matt. ix,	Mark v, 17	Luke viii, 37	
	18	38	was done to the demoniac, and respecting the swine, all the people of the city, and the neighbouring country of the Gadarenes, entreated him to depart, and withdraw out of their territories. Because they were seized with great fear, he, therefore, going on board the vessel, set out on his return. Now the man, out of whom the demons had gone, begged to be with him. But Jesus dismissed him, saying, Return to thy house, and tell what God hath done for thee. So he returned, and published through the whole city, and through all Decapolis, the great things which Jesus had done for him; and they were all amazed. And Jesus, having gone on board the vessel, crossed over and went to his own country.
	19	39	
	20		

## SECTION XX.

1	21		Now when he returned in the vessel to the other side, the multitude welcomed him; for they were all waiting for him: And a great multitude gathered about him, and he continued by the sea side.
		v, 29	And Matthew, who was also called Levi, made a great entertainment for him at his house. And it came to pass, as Jesus was at table, a great multitude of publicans and sinners came and placed themselves at table, with him and his disciples; for many of them followed him. When the scribes and pharisees saw him eating with these publicans and sinners, they expressed their dissatisfaction to his disciples, saying, Why doth your teacher eat and drink with these publicans and sinners? And why do ye eat and drink with publicans and sinners?
20	ii, 15		
11	16	30	This being in the hearing of Jesus, he answered and said to them, They who are in health have no need of a physician; but they who are sick. I did not come to call righteous men, but sinners, to a reformation. Go,
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Matt. ix,	Mark ii,	Luke v,	then, and learn the meaning of this scripture, [Hosea vi, 6,] "I desire mercy rather than sacrifice."
	16		Now it was customary for the disciples of John, and for those of the pharisees, to fast:
14		23	Therefore the disciples of John came and said to him, Why do we, the disciples of John, and in like manner also those of the pharisees, fast often, and make supplications; but thy disciples never fast, but eat and drink?
15	19	34	Thereupon he said to them, Can bride- men fast and mourn while the bridegroom is with them? So long as they have the bride- groom with them they cannot fast. The days, indeed, will come, when the bride- groom shall be taken from them, then will they fast in those days.
	20	35	
16		36	Then he spake a parable to them, saying, No one seweth a patch of undressed cloth on an old garment: If he doth, the new patch tearcth the old, and the rent is made worse.
	21		
17	22	37	And no one putteth new wine into old lea- thern bottles: If he doth, the new wine bursteth the bottles. Thus the wine is spill- ed, and the bottles are rendered useless. But new wine is to be put into new bottles; so both are preserved. Furthermore, no one having drunk old wine, calleth immediately for new, for he saith, the old is better.
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		39	
18	v, 22	viii, 41	While he was thus speaking to them, lo! there came a man—a ruler of the synagogue, whose name was Jairus; who, upon seeing Jesus, fell prostrate at his feet, and earnestly entreated him to come to his house, saying, My daughter—my only child, about twelve years old, is in the last extremity—at the point of death; but come and lay thy hand on her, that she may be cured, and she will live.
		42	
19	24		Thereupon Jesus arose, and with his dis- ciples, followed him; and, as he was going,



Matt. ix, 20	Mark v, 25	Luke viii, 45	
	26		the people crowded about him. And lo!
	27		a certain woman, who had been twelve years
		44	afflicted with an issue of blood, and who had
21	28		suffered much under many physicians, and
	29		spent all that she had, and instead of being
			any the better grew rather worse, having
			heard of Jesus, came behind him, in the
			crowd, and touched the tuft of his mantle,
			(for she said within herself, If I can but touch
			his clothes I shall be cured,) and instantly
			the issue of blood was stanch'd, and she
			felt in herself that she was healed of that dis-
			order.
22	30	45	Thereupon Jesus, conscious of the power
			which had gone forth from him, turning about
			immediately, in the crowd, said, Who touch-
			ed my clothes?
	31		And when all denied, Peter, and they who
			were with him, said, Master! the crowds are
			thronging and pressing thee, and dost thou
		46	say, Who touched me? But Jesus said,
			Some one hath touched me; for I perceived
	32		a power going forth from me: And he still
			looked round to see who had done this.
	33	47	When the woman saw that she had not
			escaped notice; knowing what had been
			done for her, she came, trembling, and pros-
			trating herself before him, told him, in the
			presence of all the people, for what cause she
			had touched him, and how she had been
	34	48	cured. Whereupon Jesus said to her, Daugh-
			ter! take courage! thy faith hath cured thee:
			Go in peace, and continue healed of that dis-
			order of thine. And from that hour the wo-
			man was well.
	35	49	Now while he was speaking, a messenger
			came from the house of the ruler of the syna-
			gogue, and said to him, Trouble not the
			teacher. Thy daughter is dead. Why trou-
	36	50	ble him any further? On hearing this mes-
			sage delivered, Jesus said immediately to the
			ruler of the synagogue, Be not afraid; only

Matt. is,	Mark v, 37	Luke viii,	
23	38	51	believe, and she will recover. Then he permitted none to accompany him but Peter, and James, and John, the brother of James.
		52	And when he came to the house of the chief,
24	39		and saw the minstrels, and the crowd in a
			bustle, weeping and wailing immoderately,
			he saith to them, as he was going in, With-
	40	53	draw. Why make ye this ado and weep? Weep not. The child is not dead, but asleep.
25		54	Upon which they laughed at him, as they knew that she was dead.
	41		But he, having put them all out, taketh with him the father and mother of the child,
			and them who accompanied him, and goeth into the room where the child was laid; and,
	42	55	having taken hold of the child's hand, he saith to her, <i>Talitha-cumi</i> ; the meaning of which is, <i>Damsel, I say unto thee, Arise</i> ;
		56	whereupon her breath returned, and the damsel arose immediately, and walked about; for she was twelve years old. And he ordered something to be given her to eat. And all, particularly her parents, were struck with great amazement. Then he charged them to tell no one what was done. But the fame of this spread over all that country. As Jesus was departing thence, two blind men followed him with loud outcries, saying, Son of David, take pity on us. And when he went into the house, the blind men came to him, and Jesus saith to them, Do ye believe that I can do this? They say to him, Yes, master. Then he touched their eyes, saying, According to your belief be it to you. Whereupon their eyes were opened. Then he charged them, saying, See that none know this. But when they went out they spread his fame through all that country.
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33			At their going out, lo! a dumb man—a demoniac, was brought to him; and the demon being expelled, the dumb man spake, and the crowds expressed amazement, say-

Matt.  
ix, 34

Mark  
vi,

ing, Nothing like this was ever seen in Israel. But the pharisees said, By the prince of the demons he expelleth the demons.

## SECTION XXI.

- 1 Having left that place, Jesus went to his own  
country, [that is, to Nazareth,] and his disciples  
2 accompanied him. And on the sabbath day he  
began to teach in the synagogue, and many who  
heard him were astonished, and said, Whence  
hath this man this wisdom, and these miraculous  
powers? What wisdom is this which is given him,  
3 that such miracles are done by his hands? Is not  
this the carpenter—the son of the carpenter? Is  
not his mother called Mary? and his brethren  
James, and Joses, and Simon, and Judas? and his  
sisters are they not here among us? Whence then  
hath this man all these things? So they were stum-  
bled at him. Thereupon Jesus said to them, A  
4 prophet is not without honour save in his own  
country, and among his kindred, and in his own  
5 family. So he could not perform any miracle  
there, save that he laid his hands on a few sick per-  
sons and healed them; but did not perform many  
6 miracles there, because of their unbelief: And he  
expressed wonder at their unbelief.

Then Jesus made a circuit through all the neigh-  
bouring cities and villages, teaching in their syna-  
gogues, and proclaiming the good news of the  
reign, and healing every disease, and every malady  
among the people; and, seeing the multitude, he  
had compassion on them, because they were faint  
and forlorn, like sheep without a shepherd.

Then he saith to his disciples, The harvest is  
indeed plentiful, but the labourers are few, suppli-  
cate, therefore, the Lord of the harvest to send forth  
labourers for his harvest.

x, 1

7

Luke  
ix, 1

Then, having called together to him the  
twelve disciples, he gave them power and  
authority over all the demons, or unclean  
spirits, to cast them out; and to cure dis-

Matt.	Mark.	Luke.	
2	vi,	ix,	cases and maladies of every kind. Now the names of the twelve disciples were these: First, Simon, called Peter, and Andrew, his brother; James, son of Zebedee, and John, his brother; Philip, and Bartholomew; Thomas, and Matthew, the publican; James, the son of Alphaeus, and Judas, his brother, called Lebbeus—called also Thaddæus; Simon Cananites, [that is] Zelotes, and Judas Iscariot, even he who delivered him up. These twelve Jesus sent forth by two and two, having given them a charge to proclaim the reign of God, and to heal the sick, saying, Go not away to the Gentiles, nor enter a city of the Samaritans; but go rather to the lost sheep of the house of Israel; and, as ye go, proclaim, saying, The reign of the heavens is at hand. Heal the sick; cleanse lepers; raise the dead; cast out demons: Freely ye have received, give freely.
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9	8	3	Provide nothing for the journey but a staff—neither bread, nor gold, nor silver, nor brass for your purses, nor a scrip for the journey, nor two coats, nor pairs of sandals, nor shoes; for the workman is worthy of his sustenance: Therefore into whatever city or village ye enter, inquire who in it is worthy.
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11			
	10	4	And into whatever house ye enter continue there till ye leave the place, and from thence take your departure. And when ye enter the house salute the family; and, if the family be worthy, the peace which ye wish them will come upon them; but, if they be unworthy, the peace which ye wish them will rebound upon yourselves. And whoever will not receive you, nor hearken to your words, when ye leave that house, or that city, shake off the dust of your feet as a testimony against them. Verily, I say to you, It will be more tolerable for the land of Sodom and Gomorrah, in a day of judgment, than for that city.
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14	11	5	
15			

Behold, I send you forth like sheep in the midst of wolves: Be ye, therefore, wise as the serpents, and harmless as the doves. And be on your guard against those men, for they will deliver you up to councils, and scourge you in their synagogues; and ye will be brought before governors, and kings, for my sake; for a testimony to them, and to the nations. But when they deliver you up, be not anxious how or what ye shall speak; for what ye are to speak shall be suggested to you at the very instant. For it is not you who speak, but the Spirit of your Father that speaketh in you. Now brother will deliver up brother to death; and a father, a son; and children will rise up against parents, and cause them to be put to death; and ye will be hated by all men on the account of my name: But he who persevereth to the end shall be saved.

Now when they persecute you in one city, flee to another; for verily, I say to you, Before ye shall have gone through all the cities of Israel, the Son of Man will come. The scholar is not greater than the teacher; nor the servant than the master: It is enough for the scholar to be as his teacher, and the servant as his master. If they have called the master of the family Beelzebub, how much more his domestics? Therefore be not afraid of them; for there is nothing hid which shall not be revealed, nor any thing secret which shall not be known. What I say to you in darkness, speak ye in the light: And what is whispered in your ear, proclaim on the house-tops. And be not afraid of them who kill the body, but are not able to kill the soul; but rather fear him who can destroy both soul and body in hell. Are not two sparrows sold for an assar? yet neither of them falleth to the ground without your Father. Nay, the very hairs of your head are all numbered. Fear not, therefore, for ye are of more value than many sparrows. Whosoever, therefore, will acknowledge me before men, him I will acknowledge before my Father, who is in heaven; but whosoever shall disown me before men, him I will disown before my Father, who is in heaven.

Do not imagine that I am come to send peace on the earth. I am not come to send peace, but a sword. For I am come to set a man at variance with his father; and

**Matt.** a daughter with her mother; and a daughter-in-law with  
 N, her mother-in-law: Even the man's enemies will be they  
 36 of his own family.

37 He who loveth father or mother more than me, is not  
 38 worthy of me: And he who loveth son or daughter more  
 than me, is not worthy of me: And he who doth not take  
 up his cross and follow me, is not worthy of me.

39 He who hath found his life, shall lose it; but he who  
 shall lose his life for my sake, shall find it.

40 He who receiveth you, receiveth me; and he who re-  
 41 ceiveth me, receiveth him who sent me. He who re-  
 ceiveth a prophet on account of his being a prophet, shall  
 receive a prophet's reward. And he who receiveth a  
 righteous man on the account of his being a righteous-  
 42 man, shall receive a righteous man's reward. And who-  
 ever shall give any one of these little ones, were it only  
 a cup of cold water to drink, on the account of his being  
 a disciple, verily, I say to you, he shall not lose his  
 reward.

**xi, 1**

Mark vi,	Luke ix,
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12	6
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13	
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And when Jesus had finished his instruc-  
 tions to these, his twelve disciples, he de-  
 parted thence to teach, and to make procla-  
 mation, in other cities: And they departed  
 and went through the villages, proclaiming  
 the glad tidings that men should reform.  
 And they performed cures every where. They  
 cast out demons; and anointed with oil many  
 who were sick, and healed them.

## SECTION XXII.

**xiv, 1**

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At that time Herod, [Agrippa,] the te-  
 trarch, hearing of the fame of Jesus, (for his  
 name was become famous,) he said to his ser-  
 vants, This is John, the baptizer, who is raised  
 from the dead; and, therefore, miracles are  
 performed by him. (For Herod had sent and  
 apprehended John, and confined him in pri-  
 son, on account of Herodias, his brother Phi-  
 lip's wife, whom he had married; for John  
 had kept on saying to Herod, It is not law-  
 ful for thee to have thy brother's wife: There-

Mat. xiv,	Mark vi, 20	
5		fore Herodias was enraged at him, and wished to
		kill him but could not; for Herod revered John,
		knowing him to be a righteous and holy man; and
		he protected him, and did many things by his ad-
		vice, and heard him with pleasure. And besides,
		when Herod would have put him to death he was
		afraid of the people, because they looked upon him
		as a prophet. At length a favourable opportunity
	21	occurred. When Herod, on his birth-day, made
		an entertainment for the great officers of his court
		and army, and the chiefs of Galilee, the daughter
		of this same Herodias came in and danced, and
		pleased Herod and the guests, and the king said to
		the damsel, Ask what thou wilt, and I will give it
		thee. Nay, he swore to her, Whatever thou shalt
		ask of me I will give thee, even to the half of my
		kingdom. Upon this she went out, and said to her
		mother, What shall I ask? and she said, The head
		of John, the baptist. So coming in immediately,
		with all haste, she, at the instigation of her mother,
		made her request, saying, I desire thee to give me
		immediately, in a basin, the head of John, the bap-
		tist. Though the king was much grieved, yet,
		from a regard to his oaths and the guests, he would
		not refuse her. So the king immediately despatched
		a sentinel, with orders to bring the head of the
		baptist. And he went and beheaded him in prison,
		and brought his head, in a basin, and gave it to the
		damsel, and the damsel gave it to her mother.
		And when his disciples heard of this they went and
		took up his body, and laid it in a sepulchre,
		and came and told Jesus.) Now when He-
		rod heard of all that was done by Jesus, he
		was perplexed, because some said that John
		was raised from the dead; and others, [said]
		that Elias was plainly come; and others,
		that one of the ancient prophets was risen up.
		But Herod said, John I beheaded; but who
		is this of whom I hear such things? And he
		desired to see him; therefore, when the apos-
		tles returned, and were come together to Je-
		sus, and had told him every thing, both

Matt. xiv,	Mark vi,	Luke ix,	John vi,	
	31			what they had done, and what they had taught, (as Jesus had heard of this) [perplexity and desire of Herod,] he said to them, Come by yourselves privately, to a solitary place, and rest yourselves a little while. For there were so many coming and going, that they had not leisure even to eat. So he took them a-part, and they went away by themselves in the vessel, [that waited on him,] to a solitary place, belonging to a city called Bethsaida. And the people saw them going, and many knew the [place,] and ran thither by land, in crowds, from all the cities, and got there before him; and were assembled to meet him. So when Jesus landed, he saw a great multitude, and had compassion on them, because they were like sheep which had no shepherd.
13	32			
	33			And he received them, and went up the mountain, and sat down there, and began to teach them many things, and spake to them concerning the kingdom of God, and healed their sick—even all who had need of healing.
14	34	11	3	
				Now the Passover, the festival of the Jews, was near. And when the day was declining, and now far spent, and the eve was coming on, his disciples, namely, the twelve, came to him. Jesus then, lifting up his eyes, and seeing a great multitude coming to him, saith to Philip, Whence can we buy bread to feed these people? (Now he said this to try him; for he himself knew what he was going to do.) Philip answered him, Two hundred denaries would not purchase bread enough for every one of them to take a morsel. Then the disciples accosted him, saying, This is a desert place, and the day
15		12	4	
			5	
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	35			



Mat. xiv,	Mark vi,	Luke ix,	John vi,	
	36			is far spent. The hour [that is, the time of the evening sacrifice, viz. 3 o'clock, P. M.] is past. Dismiss the multitude, that they may go to the neighbouring farms, and villages, for lodging; and buy bread, and other victuals, for themselves; for they have nothing to eat, and we are here in a desert.
36	37	13		Jesus said to them, They need not go: Supply them ye yourselves. Give ye them something to eat. They said, Must we then go and buy bread to the amount of two hundred denaries, for all these people, that they may eat. (For they were about five thousand men.)
		14		Jesus saith to them, How many loaves have ye? Go and see. And having examined, one of the disciples, namely,
	38		8	Andrew, the brother of Simon Peter,
			9	saith to him, There is a lad here who hath five barley loaves, and two small fishes: But what are these among so many? and we have no more.
17				Then he said, Bring them hither to me; and cause all the multitude to arrange themselves as at table, in companies, on the grass. (Now there was much grass in the place.) And when the men, to the number of about five thousand, had arranged themselves in rows, by hundreds, and by fifties, he
18				took the five loaves, and the two fishes, and having looked up to heaven, he gave thanks, and pronounced a blessing. Then he brake the loaves, and gave to his disciples to set before them who were reclined on the ground; and the disciples distributed to the multitude, and in like manner of the fishes,
19	39		10	as much as they chose. And when they had all eaten, and were satisfied,
	40	15		
	41	16	11	
20	42	17	12	

Matt xiv,	Mark vi,	John vi,	Text
			he said to his disciples, Gather up the fragments which remain, that nothing may be lost.
	43	15	So they gathered up, and with the fragments which the people, after eating, had left, of the five barley loaves, and the remains of the fishes, they filled twelve panniers. Now they who had eaten were about five thousand men, besides women and children.
21	44		
		16	Now when the men saw the miracle which Jesus had done, they said, This is certainly THE PROPHET; THE ONE COMING INTO
		15	THE WORLD. Jesus therefore, knowing that they were about to come and take him by force to make him king, constrained his disciples to embark immediately, and cross over before him to the other side, to Bethsaida, while he dismissed the multitude. And when he had parted with them, and dismissed the multitude, he again went up the mountain by himself, to pray.
22	45		
23	46		
		16	Now when the Opsia, [the second watch,] was coming on, [that is, sometime after sunset,] his disciples went down to the sea; and, having gone on board the vessel, they coasted along towards Capernaum, for the wind was contrary. And, in the course of the Opsia, [that is, in the second watch,] darkness came
	47		
24		18	on, and the sea ran high, by reason of the wind, which blew hard, and the vessel was in the midst of the sea, tossed by the waves. Now Jesus had not come to them, but was all alone on the land, and he saw them toiling at the oar. And in the fourth watch of the
25	48	19	night, when they had rowed about twenty-five or thirty furlongs, he went to them walking on the sea, and seemed as intending to pass them; but they, seeing him walking on the sea, and near the vessel, thought it was an apparition, and uttered a loud scream; for they all saw him, and were terrified.
26	49		
	50		
27		20	Whereupon he immediately spoke to them,

Matt. xiv,	Mark vi,	John vi, 21	
28			saying, Take courage : It is I : Be not afraid.
29			And, while they were wishing to take him on board, Peter, addressing him, said, Master,
30			if it be thou, bid me come to thee on the wa-
31			ter. And Jesus said, Come. So Peter, having
32	51		gone down from the vessel, walked on the sea to
33			go to Jesus ; but, perceiving the wind strong, and
			beginning to sink, he cried out, saying, Master!
			save me! And Jesus immediately stretched forth
			his hand, and taking hold of him, said, Distrustful
			man ! why didst thou doubt ? And when they
			came into the vessel the wind ceased, and the vessel
			was immediately at the land to which they were
			going. At which they, who were in the vessel,
			were still more excessively astonished, and ex-
			pressed their amazement, bowing down to him
			and saying, Thou art indeed THE SON OF GOD.
	52		For they had not come to a right understanding by
			the loaves. For their understanding was callous.
34	53		So having crossed over, they came to the region
35	54		of Gennezaret and landed. And, on their going out
			of the vessel, the people there knew him, and seat,
	55		and ran through all the country around ; and they
			began to bring the sick, on beds, to every place
	56		where they heard he was. And wherever he en-
36			tered towns, or cities, or villages, they laid the
			sick in the streets, and begged that they might
			touch, if it were but the tust of his mantle. And
			as many as touched were cured.

## SECTION XXIII.

John vi, 22	
23	Now on the day following [that on which he fed the five thousand,] the people, who continued on the sea shore, having seen that there was no vessel there besides the one in which his disciples embarked, and that Jesus did not go on board the vessel with his disciples, but that his disciples had gone away alone: (Other vessels, however, came from Tibrias, nigh to the place where they had eaten bread, after the Lord gave thanks:.) When the people, therefore, saw that neither Jesus, nor his disciples were there, they went on board these vessels, and
24	

John  
vi. 25 came to Capernaum seeking Jesus; and, having found him on that coast of the sea, they said to him, Rabbi, when didst thou come hither?

26 Jesus in reply said to them, Verily, verily, I say to you, Ye seek me, not because ye have seen miracles, but because ye have eaten of the loaves and were satisfied.  
27 Work not to procure the food which perisheth, but the food which endureth for an everlasting life, which the Son of Man will give you, for him the Father, namely,  
28 God, hath sealed. Thereupon they said to him, What must we do that we may work the works of God?

29 Jesus answered and said to them, This is the work of God, that ye believe in him whom he hath sent.

30 They said to him, What miracle dost thou perform, that we may see, and believe in thee? What workest thou?  
31 Our fathers ate manna in the wilderness, as it is written, He gave them bread from heaven to eat.

32 Upon this Jesus said to them, Verily, verily, I say to you, Moses did not give you the bread from heaven; but  
33 my Father giveth you the true bread from heaven: For the bread of God is that which cometh down from heaven, and giveth life to the world. Thereupon they said  
34 to him, Master! give us evermore that bread.

35 Then Jesus saith to them, I am the bread of that life. He who cometh to me shall never hunger; and he who  
36 believeth in me shall never thirst. But I have told you, that though ye have seen me, ye do not believe.

37 All that the Father giveth me will come to me; and him who cometh to me I will not reject: For I am come  
38 down from heaven not to do mine own will, but the will of the Father who sent me. And this is the will of the  
39 Father, who sent me, That of all which he hath given me I should lose nothing, but raise it up at the last day.  
40 And this is the will of him who sent me, That every one who seeth the Son, and believeth in him, may have an everlasting life, and that I raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread of life, which came down from heaven:  
42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How then doth he say, I came down from heaven?

43 Jesus therefore answered, and said to them, Murmur

John  
i, 44  
45 not among yourselves. No one can come to me unless  
the Father, who sent me, draw him; and, as for me, I  
will raise him up at the last day. It is written, in the pro-  
phets, [Esaias liv, 15.—Jer. xxxi, 34,] “They shall be  
all taught of God.” Every one, therefore, who hath  
46 heard and learned from the Father, cometh to me. Not  
that any one hath seen the Father, save only he who is  
from God:—He hath seen the Father.

47 Verily, verily, I say to you, He who believeth in me  
48 hath an everlasting life. I am the bread of that life.  
49 Your fathers ate the manna, in the wilderness, and died.  
50 Such is the bread which cometh down from heaven, that  
51 whoever shall eat of it shall not die: I am the living  
bread; which is come down from heaven: If any one eat  
of this bread he shall live for ever. Now the bread which  
I will give him is this flesh of mine, which I will give for  
the life of the world.

52 Upon this the Jews debated among themselves, say-  
ing, How can this man give us his flesh to eat?

53 Jesus, therefore, said to them, Verily, verily, I say to  
you, Unless ye eat the flesh of the SON OF MAN, and  
54 drink his blood, ye have not life in you. He who eateth  
my flesh, and drinketh my blood, hath an everlasting life;  
55 and I will raise him up at the last day; for my flesh is  
56 food indeed, and this blood of mine is indeed drink. He  
who eateth my flesh, and drinketh my blood, abideth in  
57 me, and I in him. As the living Father hath sent me,  
and I live by the Father; so he, who eateth me, even he  
58 shall live by me. This is the bread which came down  
from heaven. Not as your fathers ate the manna, and  
died: He who eateth this bread shall live for ever.

59 These things he said in a public assembly, as he was  
60 teaching at Capernaum. Many of his disciples, therefore,  
when they heard them, said, This is harsh doctrine,  
61 who can hearken to it! Thereupon Jesus, knowing in  
himself, that his disciples were murmuring at this, said  
62 to them, Doth this offend you? What if ye see the Son  
63 of Man ascending up where he was before? It is the  
spirit which giveth life: The flesh profiteth nothing:  
The words which I speak to you are spirit—are life.  
64 But there are some of you who do not believe, (for Jesus  
knew, from the beginning, who they are who do not be-

John  
v., 65 lieve, and who it is who will deliver him up,) for this  
cause I said to you, that no one can come to me unless  
it be given him by my Father.

65 From this time many of his disciples withdrew, and  
67 walked no more with him. Therefore Jesus said to the  
69 twelve, Have ye also a mind to go away. Thereupon  
Simon Peter answered him, Master, to whom shall we  
69 go? Thou hast the words of an everlasting life; and we  
believe, and know, that thou art THE CHRIST—THE  
70 SON OF THE LIVING GOD. Jesus answered them, Have  
I not chosen you twelve? yet one of you is an adversary.  
71 This he spake of Judas Iscariot, son of Simon; for he  
was to deliver him up, though he was one of the twelve.

## SECTION XXIV.

Matt.  
xv, 1 Mark  
vii, 1

2 Again the pharisees, and some of the scribes,  
who had come from Jerusalem, resort to him in a  
body; and seeing some of his disciples eating bread  
3 with unclean, that is, with unwashen hands, they  
found fault. For the pharisees, and all the Jews,  
4 holding the doctrine of the elders, do not eat with-  
out washing the hands with the doubled fist. And  
if they come from the market, they do not eat  
without dipping them. And there are many other  
usages which they have adopted, such as the dip-  
ping of cups, and pots, and brass vessels, and  
5 couches. Therefore the pharisees, and the scribes,  
2 accosted Jesus, and asked him, saying, Why do  
not thy disciples walk according to the doctrine of  
the elders, but eat with unwashen hands? Why do  
they transgress the doctrine of the elders?

3 6 In reply to which Jesus saith to them, Why do  
ye transgress the commandments of God, from a  
4 10 regard to your doctrines? For God commanded,  
saying by Moses, "*Honour thy father and thy  
mother;*" and, "*Whosoever revileth father or  
6 11 mother, let him be put to death.*" But ye say,  
"*If a man say to his father, or to his mother, 'Let  
that be CORBAN, [that is to say, dedicated,] by  
which thou mightest be benefitted by me,' he must  
not honour his father, or his mother.*" Do not

Matt. xv,	Mark vii, 8	permit him any more to do any thing for his father, or his mother." Thus ye not only lay aside the commandment of God, and adhere to the doctrines of men, such as the dipping of cups, and drinking vessels, and many other things of the like nature; but, (said he,) ye fairly annul the commandments of God to make room for these doctrines of yours, which have been handed down to you.
7	6	Hypocrites! well did Esaias prophesy concerning you, [chap. xxix, 13,] saying, 'This people draw near to me with their mouth, and with their lips honour me; but their heart is far from me; and in vain do they worship me, teaching doctrines—the injunctions of men.
9	7	
10	14	Then, having called to him the whole multitude, he said to them, Hearken to me all of you, and understand: There is nothing from without, which, by entering into a man, can defile him; but the things which proceed from within, are those which defile a man.
11	15	
	16	If any one hath ears to hear, let him hear!
	17	And, when he withdrew from the multitude into a house, his disciples coming to him, said, Dost thou know that the pharisees, when they heard that saying, were offended? In reply to which he said, Every plant which my heavenly Father hath not planted, must be rooted up. Let them alone: They are blind leaders of blind. Now if the blind lead the blind, they will both fall into a ditch.
12		
13		
14		
15		
16	18	Then Peter addressing him, said, Explain to us the parable. Whereupon Jesus said, Are ye also yet so void of understanding! Do ye not yet perceive that nothing which entereth into a man from without, can defile a man? because it doth not enter into the heart, but into the belly, and the off-scouring of all meats passeth out into the sink.
17		
18	20	But, said he, it is that which cometh out of a man, which defileth him. For, from within, out of the heart of man, proceed evil surmises, adulteries, fornications, murders, thefts, inordinate desires, false testimonies, calumnies, malice, fraud, lascivi-
19	21	
	22	

Matt. xv, 20	Mark vii, 23	ousness, envy and grudging, detraction, pride, arrogancy—all these are evil things, which come from within and defile the man: But to eat with unwashen hands doth not defile the man.
21	24	Then Jesus, rising up, withdrew from that place, and went to the confines of Tyre and Sidon; and, having entered a house, he desired that none should
22	25	know: But he could not be concealed. For lo! a Canaanitish woman of those quarters, whose daughter had an unclean spirit, having heard of him, came out, and cried with a loud voice, saying, Have pity on me, O my lord! son of David! My daughter is grievously afflicted by a demon.
23	26	But he made her no answer. Now the woman was a Greek, by birth a Syrophenician. Still she besought him to expel the demon out of her daughter. Then his disciples came near, and entreated him, saying, Dismiss this woman, for she crieth after us. And he, in reply said, My mission is only to the lost sheep of the house of Israel. She, nevertheless, advanced; and, prostrating herself before
24		him, said, O! my lord! help me. Whereupon he said to her, Let the children first be satisfied; for it is not seemly to take the children's bread and
25		cast it to the dogs. And she said, True, sir! yet even the dogs, under the table, eat the crumbs which fall from their master's table.
26	27	Thereupon Jesus, in reply, said to her, O woman! great is thy faith. For this saying be it to thee as thou desirest. Go home: The demon is gone out of thy daughter.
27	28	And that instant her daughter was healed. So, going home, she found the demon was gone out, and her daughter was lying on the bed.
28	29	
	30	

## SECTION XXV.

29	31	Then, quitting the confines of Tyre and Sidon, Jesus came again to the sea of Galilee, along the borders of Decapolis; and, having ascended a mountain he sat down there. And there was brought to him a man who was deaf, and had an
	32	



Matt. ix,	Mark viii, 33	impediment in his speech. And they besought him that he might touch him. Whereupon he taketh him a-part from the multitude, and put his fingers in his ears, and spat, and touched his
	34	tongue; and, looking up to heaven, he sighed,
	35	and said, <i>Ephphatha</i> ; that is, Be opened. And immediately his ears were opened, and his tongue loosed; and he spake and saw distinctly.
	36	Though he commanded them not to tell any one, yet the more he enjoined, the more abundantly
	37	they proclaimed his miracles; and, being struck with inexpressible amazement, said, He hath done all things well: He maketh the deaf hear, and the dumb speak. And great multitudes flocked to him, bringing with them the lame, and the blind, the dumb, the cripple, and many others, whom they laid at the feet of Jesus, and he healed them: Insomuch that the people beheld with amaze the dumb speaking; the cripple sound; the lame walking; and the blind seeing: And they glorified the God of Israel.
	viii, 1	In those days the multitude being very great, and having nothing to eat, Jesus called his disciples and said to them, I have compassion on the multitude, because they have continued with me now three days, and they have nothing to eat. If I send them home fasting, they may, perhaps, faint by the way; for some of them have come from afar; therefore I will not send them away fasting.
	2	
	3	
	4	Thereupon his disciples answered, Whence can they be supplied with bread, here in a wilderness? Whence can we get loaves enough, in a wilderness, to satisfy so great a multitude?
	5	Then he asked them, How many loaves have ye? and they said, Seven loaves, and a few small fishes.
	6	Then, commanding the multitude to recline on the ground, he took the seven loaves, and the fishes; and, having given thanks, he brake and gave to the disciples; and the disciples distributed to the people: And with regard to the few small fishes which
	7	

Matt. xv,	Mark viii,	they had; he, having pronounced a blessing, ordered them also to be served up.
57	8	And when they had all eaten, and were satisfied, there were carried off seven baskets full of the fragments which remained. Now they who had eaten
58	9	were about four thousand men, besides women and children.
59	10	Then, having dismissed the multitude, he straightway embarked on board the vessel, with his disciples, and went to the district of Dalmanutha, in the region of Magdala. And the pharisees, and the sadducees, having come thither, with
vi, 1	11	a view to try him, desired that he would shew them a sign from heaven. Whereupon he, in reply, said to them, When it is evening ye say, It will be fair
2		weather; for the sky is red: And in the morning, There will be a storm to-day; for the sky is red
3		and lowering. Hypocrites! ye know how to distinguish the appearance of the sky; and can ye not discern the signs of these times? Then, with a deep
	12	sigh, he said, Why doth this generation demand a sign? Verily, I say to you, An evil and an adul-
4		terous generation demand a sign, but no sign shall be given them, save that of the prophet Jonas. So,
	13	leaving them, he departed, and embarked again and went to the other side.
5	14	Now, on coming to this side, his disciples had forgotten to take in bread; and they had only one
6	15	loaf with them in the vessel. And he gave them a charge, saying, Take heed: Beware of the leaven
		of the pharisees and sadducees; and of the leaven
7	16	of Herod. Whereupon they reasoned among themselves, saying, It is because we have not brought
8	17	bread with us. Jesus, perceiving this, said to them, O ye of little faith! Why reason ye among your-
9		selves because ye have not bread? Are ye yet without sense and understanding? Have ye hearts still
	18	callous? Having eyes do ye not see? and having ears do ye not hear? and have ye no memory?
	19	When I brake the five loaves among the five thousand, how many panniers full of fragments did ye carry off? They say to him, Twelve.

Matt.  
xvi, 10

Mark  
viii, 26

And when I brake the seven loaves among the four thousand, how many baskets full of fragments did ye carry off? They said to him, Seven.

11 21 Then he said to them, How is it that ye do not understand that I did not speak to you of bread, when I cautioned you to beware of the leaven of the pharisees and the sadducees? Then they understood that he did not caution them against the bread, but against the doctrine of the pharisees and the sadducees.

22 Then he cometh to Bethsaida, and they bring to him a blind man, and entreat him that he might touch him. Whereupon, taking the blind man by the hand, he led him out of the city; and, when he had spit on his eyes, having laid his hands on him, he asked him if he saw any thing. And he, looking up, said, I see the men, they are like trees—  
23  
24 I see them walking about. Then he laid his hand on his eyes again, and made him look up, and his sight was restored: And he saw them all distinctly.  
25  
26 Then he sent him to his own house, saying, Neither go to the city, nor tell any one in the city.

13 27 Then Jesus went forth, with his disciples, to the villages of Caesarea-philippi; and, by the way, when he was in a lonely place, praying, his disciples being with him, he asked them, saying, Who do the people say that I, the Son of Man, am? And they, in reply, said, Some say, John, the baptist; and some, Elias; and some, Jeremias; and others, that one of the ancient prophets is raised up.

14 28 19  
15 29 20 Then he saith to them, And who do ye say that I am?

16 Peter, in reply, said, Thou art THE CHRIST  
17 —the Son of the living God. And Jesus, answering, said to him, Happy art thou, Simon, bar Jona! for flesh and blood hath not revealed this to thee; but my Father, who is in heaven. Now I say to thee, Thou art named Peter, [that is, Rock,] and on this rock I will build my church; and the gates of Hades, [the invisible world,] shall not pre-

Matt. xvi, 19	Mark viii,	Luke ix,	
			vail against it. And I will give thee the keys of the kingdom of heaven; and whatever thou shalt bind on the earth, shall be bound in the heavens; and whatever thou shalt loose on the earth, shall be loosed in the heavens.
20	30	21	Then he restrained his disciples, and ordered them to say this to no one, that he—
21	31		Jesus, is THE CHRIST: And he began to teach them, and to point out to his disciples,
		22	and inform them, that he must go to Jerusalem, and suffer many things from the elders, and the chief priests, and the scribes; and be put to death, and raised again, on the third day.
22	32		And he spake this so plainly that Peter, taking him aside, began to check him, saying, Mercy on thee, O my Lord! this cannot befall thee.
23	33		But he, turning about, and looking on his disciples, checked Peter, saying, Get thee behind me, satan! For thou hast thy mind bent, not on the things of God, but on the things of those men.
24	34	23	Then having called to him the multitude, together with his disciples, he said to them, If any man wisheth to come, and be under my guidance, let him deny himself, and take up his cross daily, and follow me. For whosoever wisheth to save his life, shall lose it;
25	35	24	but whosoever shall lose his life for the sake of me, and the gospel, shall find and save it.
26	36	25	For what will it profit a man, or what advantage will it be to him, to have gained the whole world, and destroyed himself? or be punished with the loss of his life? Or, what will not a man give as a ransom for his life?
	37		For whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him the Son of Man will be ashamed, when he shall come in his own glory, and in that of the Father, and the holy angels. For the Son of Man will come in
27		26	

Mat. xvi,	Mark ix,	Luke ix,	
28	1	27	the glory of his Father, with his angels, and will render to every one according to his actions.
			Then he said to them, Verily, I say to you, and tell you as a truth, that there are some of those standing here, who shall not taste death till they see the Son of Man coming to his kingdom, and the reign of God come with power.

## SECTION XXVI.

xvii, 1	2	28	Now it came to pass six days after this, [on that day eight days,] Jesus took Peter, and James, and John, his brother, and led them up privately, by themselves, to a high mountain, to pray. And, while he was praying, he was was transfigured in their presence. The form of his countenance was changed. His face shone like the sun: His raiment became white as light—glistening and dazzling white, like snow—to such a degree that no fuller on earth could whiten. And lo! there appeared to them two men, who conversed with him. These were Moses and Elias, who appeared in glory, and spoke of that departure of his which he was soon to accomplish at Jerusalem. Now Peter, and those who were with him, had been over-powered with sleep; but awaking, they saw his glory, and the two men who were standing with him: And, as they were withdrawing from him, Peter, addressing Jesus, saith to him, Master! it is well that we are here. If thou pleasest, let us make here three booths—one for thee, and one for Moses, and one for Elias; not knowing what he said, or what to say.
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3	4	30	
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5	7	34	While he was yet speaking, lo! a bright cloud came and over-shadowed them. Now on entering the cloud they were exceedingly terrified; and from the cloud there came a
		35	

Matt. xvii,	Mark ix,	Luke ix,	
6			voice, saying, " <i>This is my Son—the Be- loved, in whom I am well-pleased. Harken to him.</i> "
7			On hearing this the disciples fell on their faces and were greatly affrighted; but Jesus came and touched them, and said, Arise; be not afraid: And raising their eyes instantly, and looking about, they saw no one any more, but only Jesus, with them. At the time the voice was uttered, Jesus, indeed, was alone.
8	3	56	Now they were silent, and told no one, in those days, any of the things which they had seen: For, as they were coming down from the mountain, Jesus strictly charged them, saying, Tell no man what ye have seen, until the Son of Man shall have risen from the dead.
9	9		This expression they laid hold on, ques- tioning, among themselves, what this rising from the dead could mean.
10	10		Then they asked him, saying, Why do the scribes say, that Elias must first come? In reply to which he said to them, Elias, indeed, having come first, re-establisheth all a-new, in a manner conformable to that which is written of the Son of Man; that he may suf- fer many things, and be treated ignomini- ously, and with contempt. Now I say to you, that Elias hath actually come, and they did not know him; and they have done to him what they pleased, as it is written of him.
11	12		Then the disciples understood that he spake to them of John, the baptist.
12	13	57	Now on the day following, [the transfigu- ration,] when they were coming down from the mountain, a great multitude met him. And as he was going to his disciples, he saw a great crowd about them, and the scribes disputing with them. And all the people, when they saw him, were struck with awe, and ran to salute him.
13			And he asked the scribes, About what are ye disputing with them? Whereupon a man
14	14		
	15		
	16	58	

Matt xvii,	Mark ix, 17	Luke ix,	
13			—one of the crowd, addressing him, with a loud voice, and falling on his knees, said, O! sir! O teacher! have pity on my son. He is my only child. Have compassion on him; for he is afflicted with an epilepsy, and grievously tormented. He hath a dumb spirit. And when it seizeth him, it dasheth him down, and he screameth; and it convulseth him with foam; and he grindeth his teeth; and is shrivelled up; and it hardly departeth from him, when it hath bruised him. I brought him to thy disciples, and besought them to cast it out, and cure him; but they could not.
	18	39	
15		40	
17	19	41	And Jesus, answering, said, O faithless and perverse generation! How long shall I be with you! How long shall I endure you! Bring thy son-hither to me. So he brought him. And as soon as he saw Jesus, the spirit threw him into convulsions; and, falling on the ground, he rolled about and foamed.
	20	42	
	21		And Jesus asked his father, How long since this befel him? And he said, From his childhood. And oft-times it hath cast him into fire, and into water, to destroy him. But if thou canst do any thing, have compassion on us, and help us.
15	22		
	23		Thereupon Jesus said to him, With regard to that, Canst thou believe? All things are possible to him who believeth. Upon this the father of the child cried out immediately, and with tears said, I do believe. Help, O sir, my unbelief.
	24		
16	25		When Jesus saw that the people were crowding upon him, he rebuked the unclean spirit, saying to it, Thou dumb and deaf spirit! I command thee, Go out of him; and enter into him no more.
	26		Thereupon the demon, having screamed, and severely convulsed him, went out. And he was like one dead; so that many said, He is dead. But Jesus, taking him by the hand,
	27		

Matt. xvii,	Mark ix,	Luke ix,	
			raised him up, and he stood up. And Jesus, having healed the child, delivered him to his father. And from that hour the child was well.
		43	And all were astonished at the mighty power of God.
19	28		And when they went into a house his disciples asked him, privately, Why could not we cast it out?
20			And Jesus said to them, Because of your unbelief. For, verily, I say to you, If ye have faith like a grain of mustard seed, ye might say to that mountain, Remove thence, to yonder place; and it would remove; and nothing would be impossible to you. But this sort [of power,] cannot, by any means, go forth, but by prayer and fasting.
21	29		

## SECTION XXVII.

	30		Having left that place, they travelled through Galilee. Now he did not desire that any should know; for he was teaching his disciples.
	31		
		43	And while all were expressing admiration at all the things which Jesus had done while they were in Galilee, he said to his disciples,
22		44	Give attention to these words, for the Son of Man is soon about to be delivered up into the hands of men, and they will put him to death:
23			And, being put to death, he will rise again on the third day. But they did not comprehend the meaning of this; it was hid from them, so that they did not understand it. They were, indeed, exceedingly grieved; but they were afraid to ask him the meaning of that expression.
	32	45	
24	33		And when they were come to Capernaum, the receivers of the didrachms, [namely, the assessments levied for the temple,] came to Peter, and said, Doth your master pay the didrachms? And he said, Yes. And when he came into the house, Jesus prevented him.
25			



Matt. xviii,	Mark ix,	Luke ix,	
26			saying, What thinkest thou, Simon? Of whom do the kings of the earth receive assessments? Of their own sons, or of others?
27			Peter saith to him, Of others. Jesus saith to him, The sons then, surely, are free. However, that we may not offend them, Go to the sea, and throw in a hook, and take the first fish that cometh up; and, having opened its mouth, thou wilt find a stater, [a piece of silver,] take that and give it to them, for me and thee.
		46	Now at that time a surmise had crept in among the disciples, which of them should be the greatest.
	33	47	As Jesus perceived the ill-grounded reasonings of their hearts, when he came to Capernaum, and was in the house, he asked them, What was that about which ye were debating, among yourselves, on the road? But they were silent: For, on the road, they had debated, among themselves, who should be the greatest.
	34		
	35		Then, sitting down, he called the twelve, and saith to them, If any one desireth to be first, let him be the least of all, and the servant of all.
xviii, 1			Then they asked him, saying, Who is to be the greatest in the kingdom of the heavens? Thereupon Jesus, having called to him a little child, placed him in the midst of them. Then, taking him in his arms, he said to them, Verily, I say to you, Unless ye be changed, and be like children, ye shall never enter the kingdom of the heavens. Whosoever, therefore, shall humble himself as this little child, he is of greater dignity in the kingdom of the heavens. And whosoever shall receive this child, or one of such children, in my name, receiveth me; and whoever receiveth me, receiveth him who sent me. For he who is the least among you, even he shall be great.
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5	37	48	

Matt.  
xviii,Mark  
ix, 38Luke  
ix, 49

Then John, addressed him, saying, We saw one, who doth not accompany us, casting out demons; and we forbade him, because he doth not follow [thee] with us. Thereupon Jesus said, Forbid him not: For there is no one who shall do a miracle in my name, and be readily able to speak evil against me. For whoever is not against us is for us.

For whosoever shall give you a cup of water to drink, on my account, because ye belong to me, verily, I say to you, He shall not lose his reward. And whosoever shall cause one of these little ones, who believe in me, to stumble; better were it for him that an upper mill-stone were hanged about his neck, and he whelmed in the bottom of the sea. Alas! for the world, because of these stumbling blocks: For these stumbling-blocks must needs come; but alas! for the man by whom the stumbling-block cometh. Therefore, if thy hand cause thee to offend, cut it off. It is better for thee to enter maimed into heaven, than having two hands to go into hell—into the fire which is unextinguishable, where their worm dieth not, and their fire is not extinguished.

And if thy foot cause thee to offend, cut it off. It is better for thee to enter lame into life, than having two feet to be cast into hell—into the fire which is unextinguishable, where their worm dieth not, and their fire is not extinguished.

And if thine eye cause thee to offend, pluck it out. It is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into the hell of that fire, where their worm dieth not, and their fire is not extinguished: For every one is to be salted for fire, as every sacrifice is to be salted with salt.

Salt is good; but if the salt become insipid, with what can ye season it. Have salt in yourselves; and maintain peace with one-another: And take heed that ye do not offend one of these little ones; for, I say to you, Their angels, in heaven, do continually behold the face of my Father.

Matt. xviii, 11 who is in heaven. For the Son of Man is come to save that which is lost.

12 What think ye? If a man hath an hundred sheep, and  
13 one of them go astray, doth he not leave the ninety-nine  
on the mountains, and go in quest of the stray? And  
if he find it, verily I say to you, he rejoiceth over it more  
than over the ninety-nine, which went not astray.

14 Thus, it is not the will of your Father, who is in hea-  
15 ven, that one of these little ones should be lost. There-  
fore, if thy brother trespass against thee, go and expos-  
tulate with him, when thou and he are alone. If he  
16 hearken to thee, thou hast gained thy brother; but if he  
will not hearken to thee, then take with thee one or two;  
that, by the testimony of two or three witnesses, every  
17 thing may be ascertained: And if he disregard them, tell  
the congregation; and if he disregard the congregation,  
18 let him be to thee as the heathen, and the publican. Ve-  
rily, I say to you, Whatsoever ye shall bind on the earth,  
shall be bound in heaven; and whatsoever ye shall loose  
on the earth, will be loosed in heaven.

19 Again, I say to you, If two of you agree on the earth  
touching any thing which ye may ask, it will be done for  
20 them by my Father, who is in heaven. For where two  
or three are assembled for my name, I am there in the  
midst of them.

21 Then Peter, accosting him, said, Master! how often  
is my brother to trespass against me, and I to forgive  
him?—till seven times?

22 Jesus saith to him, I do not say to thee, Seven times;  
23 but seventy times seven. In this respect the reign of the  
heavens may be compared to a certain king, who deter-  
24 mined to settle accounts with his servants; and, having  
begun to settle, there was one brought to him who owed  
25 him ten thousand talents; and, as he had not wherewithal  
to pay, his lord ordered him, and his wife, and all that he  
had, to be sold, and payment to be made:

26 The servant, therefore, falling prostrate before him,  
saith, Have patience with me, my lord, and I will pay  
27 thee all. And the lord of that servant, being moved with  
compassion, dismissed him, and forgave him the debt:

28 And as that servant was going out, he met one of his  
fellow servants, who owed him a hundred denaries; and,

Math.  
xviii,  
29

seizing him by the throat, he said, Pay me what thou owest. His fellow servant, therefore, falling at his feet, besought him, saying, Have patience with me, and I will pay thee all: And he would not; but went and cast him into prison, until he should pay the debt:

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31

When his fellow servants saw this, they were deeply affected; and went and told their lord all that was done:

32

Thereupon his lord, having called him in, saith to him, Thou wicked slave! I forgave thee all that debt at thy

33

entreaty; shouldst thou not then have had compassion on thy fellow servant, as I had on thee? So his lord, being

34

incensed, delivered him to the executioners of justice, until he paid all that was due to him:

35

Thus will my heavenly Father deal with you, if ye do not, from your hearts, forgive every one the trespasses of his brother.

## SECTION XXVIII.

xix, 1

Now when Jesus had finished these discourses he departed from Galilee, and came to the borders of Juden, on the bank of the Jordan; and great multitudes followed him, and he healed them there.

Luke  
x, 1

And, after this, the Lord appointed seventy other [than the twelve apostles,] and sent them out, two and two, before him, to every city and village to which he himself was soon to go. And he said to them, The harvest, indeed, is plentiful, but the labourers are few: Entreat, therefore, the Lord of the harvest to send forth labourers for his harvest. Go ye: Behold I send you forth like lambs among wolves. Carry neither purse, nor scrip, nor sandals, and salute no one by the way.

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And into whatever house ye enter, say first, *Peace be to this house*; and, if the son of peace be there, your peace will rest upon it; but, if not, it will return to you. Furthermore, continue in the same family, eating and drinking such things as they have; for the labourer is worthy of his wages: Go not from one family to another.

8

9

And into whatever city ye enter, when they entertain you, eat such things as are set before you; and heal the sick therein; and say to them, The reign of God, over you, is come.

Take  
x, 10  
11 But into whatever city ye enter, when they do not receive you, go out into the streets thereof, and say, The very dust of this city of yours, which cleaveth to us, we wipe off for you. Nevertheless know this, That the reign of God, over you, is come.

12 Now I say to you, The condition of Sodom will be more tolerable on that day, than the condition of that city.

13 Alas! for thee, Chorasin! Alas! for thee, Bethsaida! For if the miracles which have been performed in you, had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. But it will be more tolerable for Tyre and Sidon, at the judgment, than for you.

14 And thou, Capernaum! which art exalted to the sky, shalt be thrust down to hades, [the mansion of the dead.]

15 He who hearkeneth to you, hearkeneth to me; and he who rejecteth you, rejecteth me; and he who rejecteth me, rejecteth him who sent me.

## SECTION XXIX.

Jehu  
vii, 1 After this Jesus travelled about in Galilee; for he did not choose to walk in Judea, because the Jews sought to kill him. But when the Jews' Festival of Tabernacles was near, his brethren said to him, Depart hence, and go to Judea, that thy disciples may see the works which thou doest. For no one who seeketh to be known, doeth any thing in secret. Since thou doest these things, shew thyself to the world. (For even his brethren did not believe in him.) Thereupon Jesus saith to them, My time is not yet come; but your time is always ready. The world cannot hate you; but it hateth me; because I testify concerning it, that its works are evil.

8 Go ye up to this festival: I am not yet going up to this festival, because my time is not yet fully come; and, having said this, he continued in Galilee.

9 But when his brethren were gone up, then he also went up to that festival; not publicly, but in a private manner.

10 The Jews, therefore, sought him at the festival, and said, Where is he? And there was much private dispute concerning him among the people; for some said, He is a good man; and, others said, No; but he seduceth the

John  
vii, 12

people. No one, however, spoke openly of him for fear of the Jews.

But about the middle of the festival Jesus went up to the temple, and taught. And the Jews expressed astonishment, saying, How came this man acquainted with letters, having never had an education!

Jesus, addressing them, said, This doctrine of mine is not mine, but his who sent me. If any one is disposed to do his will, he will know, in respect to this doctrine, whether it be of God, or whether I speak from myself. He who speaketh from himself, seeketh his own glory; but he who seeketh the glory of him who sent him, is true; and in him there is no falsehood. Did not Moses give you the law? yet none of you observeth the law. Why do ye seek to kill me?

The people answered, and said, Thou art possessed by a demon. Who seeketh to kill thee?

In reply to this, Jesus saith to them, I did one work, and ye all express wonder at it. Moses gave you the law of circumcision; (not that it is from Moses, but from the patriarchs;) and ye, therefore, circumcise a man on the sabbath. If a person receive circumcision on a sabbath, that the law of Moses may not be broken, are ye angry at me, because on a sabbath day I cured a man, whose whole body was diseased. Judge not according to appearance, but judge righteous judgment.

Upon this some of the inhabitants of Jerusalem said, Is not this he whom they seek to kill; yet, lo! he speaketh boldly, and they say nothing to him. Perhaps the rulers know that he is really THE CHRIST! But we know whence this man is: But as for THE CHRIST, when he cometh, no one knoweth whence he is.

Hereupon Jesus, as he was teaching in the temple, raised his voice, and said, Do ye, indeed, know me, and whence I am? I have not come of myself; but he who hath sent me is true; him ye do not know; but I know him, because I am immediately from him, and he sent me.

Upon this they sought to seize him; but no one laid his hand on him, because his hour was not yet come.

Many of the people, however, believed in him, and said, Will THE CHRIST, when he cometh, do greater miracles than those which this man hath done?

**John**  
**vii, 32** The pharisees heard of the people's whispering such things concerning him: And the pharisees, and the chief  
 33 priests, sent officers to apprehend him. Jesus, therefore, said to them, Yet a little while I am with you. When I  
 34 go away to him who sent me, ye will seek me, but shall not find me; and where I am ye cannot come.

35 Upon this the Jews said among themselves, Whither is he going, that we shall not find him? Is he going to the dispersed among the Greeks, to teach the Greeks?  
 36 What is the meaning of this saying, Ye will seek me and shall not find me; and where I am going ye cannot come?

37 It being now the last—the great day of the festival, Jesus stood and cried, saying, If any one thirst, let him  
 38 come to me and drink. He who believeth in me, as the scripture hath said, Out of his belly will flow streams of  
 39 living water. [Isaiah lviii, 11.—Jer. ii, 28.] Now this he said in reference to the spirit, which they who believed in him were to receive; for a holy spirit was not yet [received,] because Jesus was not yet glorified.

40 Hereupon many of the people, when they heard this saying, said, This is certainly THE PROPHET: Others  
 41 said, This is THE CHRIST. But others said, Doth THE CHRIST come out of Galilee? Hath not the scripture  
 42 said, that THE CHRIST cometh of the seed of David? and from Bethlehem, the town of which David was?  
 43 So there was a division among the people on his account; and some of them had a mind to seize him; but  
 44 no one laid hands on him.

45 The officers, therefore, went to the chief priests, and the pharisees, who said to them, Why have ye not brought him? The officers replied, Never did a man  
 46 speak like this man. Thereupon the pharisees answered them, Are ye also seduced? Hath any of the chief priests  
 47 believed in him, or any of the pharisees? But this multitude, which know not the law, are accursed.

50 Nicodemus—he who came to Jesus by night, and who  
 51 was one of them, said to them, Doth our law condemn the man without hearing him, and knowing what he hath done?

52 In reply to which they said to him, Art thou also of Galilee? Search, and see that a prophet of Galilee hath not been raised up.

John  
vii, 53  
viii, 1

Then every one went to his own house.

As for Jesus, he went to the mount of Olives; and, in the *Orthros*, [that is, the fourth watch, between three o'clock in the morning and sun-rise,] he came again to the temple; and all the people came to him; and, when he had taken a seat, and was teaching them, the scribes and the pharisees bring to him a woman caught in adultery; and, having set her in the midst, they say to him, Teacher! this woman was caught in the very act of adultery: Now Moses, in the law, hath commanded us that such be stoned; what, therefore, sayest thou?

This they said to try him, that they might have matter for accusing him.

Thereupon Jesus stooped down, and wrote with his finger on the ground; and, as they continued asking him, he raised himself up, and said to them, Let him, among you, who is without sin, throw the first stone at her. Then he stooped down again, and wrote on the ground. But they, who heard, being convicted by their own conscience, went out one by one, the eldest first, even to the last; and Jesus was left alone, and the woman standing in the midst.

When Jesus raised himself up, and saw none but the woman, he said to her, Woman! where are thine accusers? Hath no one passed sentence on thee? And she said, No one, sir. Then Jesus saith to her, Neither do I pass sentence on thee. Go, and sin no more.

Then Jesus spake to them again, saying, I am the light of the world. He who followeth me will not walk in darkness; but shall have the light of life.

Thereupon the pharisees said to him, Thou testifiest concerning thyself, thy testimony is not to be regarded.

Jesus answered and said to them, Though I testify concerning myself, my testimony is to be regarded, because I know from whence I came, and whither I am going; but, as for you, ye do not know from whence I came, nor whither I am going. Ye judge after the flesh; I judge no one. Yet, if I judge, my judgment is true; because I am not alone; but I and the Father who sent me. Now it is written in your law, that the testimony of two men is true. I am one testifying concerning myself; and the Father, who sent me, testifieth concerning me.



John  
viii, 19

Thereupon they said, Where is thy Father?

Jesus replied, Ye know neither me nor my Father. If ye had known me, ye would have known my Father also.

These things Jesus spake in the treasury, as he was teaching in the temple; yet no one laid hands on him; because his hour was not yet come. Therefore Jesus said to them again, I am going away; and ye will seek me, and die in your sins. Whither I go ye cannot come.

Upon this the Jews said, Will he kill himself, that he saith, Whither I go ye cannot come.

Thereupon he said to them, Ye are from below; I am from above: Ye are of this world; I am not of this world: Therefore I said to you, Ye will die in your sins: for if ye do not believe that I AM, ye will die in your sins.

Upon this they said to him, Who art thou?

And Jesus said to them, I am what I told you at the beginning, and am now telling you. I have many things to speak, and to judge, respecting you. He who hath sent me is, indeed, true; and I speak to the world that which I have heard from him.

They did not know that he was speaking to them of the Father; therefore Jesus said to them,

When ye have lifted up the Son of Man, then ye will know who I am, and that I do nothing of myself, but speak these things as my Father taught me. He who sent me is with me. The Father hath not left me alone, because I do always the things which are pleasing to him.

While he was thus speaking many believed in him; therefore, to the Jews who believed in him, Jesus said,

If ye continue steadily in this doctrine of mine, ye are, indeed, my disciples; and ye will know the truth, and the truth will make you free.

Some answered him, We are the seed of Abraham, and have never been in bondage to any one; how then dost thou say, Ye shall be made free?

To them Jesus replied, Verily, verily, I say to you, Whosoever committeth sin, is the slave of sin. Now the slave abideth not in the family for ever; but the son abideth for ever. If, then, the son shall make you free, ye will, indeed, be free.

I know that ye are Abraham's seed; but ye seek to kill me; because my word doth not thrive in you. That

John  
viii, 58 which I have seen with my Father, I speak; and that  
which ye have seen with your father, ye do.

39 They answered and said to him, Abraham is our father.

40 Jesus saith to them, If ye were the children of Abraham, ye would do the works of Abraham. But now ye seek to kill me—a man who hath told you the truth, which  
41 I heard from God. Abraham did not do that. Ye do the works of your father.

Hereupon they said to him, We were not born of fornication. We have one Father, namely, God.

42 Jesus said to them, If God were your Father, ye would love me; for I proceeded, and do come from God; for  
43 I have not come of myself, but he sent me. Why do ye not understand what I say? [It is] because ye cannot hear this doctrine of mine: Ye are of your father, the  
44 devil, and bent upon executing the desires of your father. He was a man-slayer from the beginning, and did not abide in the truth. Because there is no truth in him, when he speaketh falsehood he speaketh that which is natural to him; for he is a liar, and the father of it,  
45 [namely, of falsehood.] But, as for me, because I speak  
46 truth, ye do not believe me. Which of you convicteth me of sin? Now if I speak truth, why do ye not believe  
47 me? He who is of God, doth, for this cause, hear the words of God: Ye do not hearken, because ye are not of God.

48 Thereupon the Jews answered, and said to him, Are we not right in saying, Thou art a Samaritan, and possessed by a demon?

49 Jesus replied, I am not possessed by a demon; but I  
50 honour my Father, and ye dishonour me. As for me, I do not seek my own glory: There is one who seeketh  
51 [it,] and judgeth. Verily, verily, I say to you, If any one will keep this doctrine of mine, he shall never see death.

52 Thereupon the Jews said to him, Now we know that thou art possessed by a demon. Abraham is dead, and the prophets are dead, yet thou sayest, If any one keep  
53 this doctrine of mine, he shall never taste death. Art thou greater than our father Abraham, who died? the prophets also died. Whom dost thou make thyself?

54 Jesus answered, If I glorify myself, this glory of mine

John  
viii,  
53 is nothing. It is the Father who glorifieth me, of whom  
ye say, that he is your God. Now ye do not know him;  
but I know him: And if I were to say, I do not know  
him, I would speak falsely, like you: But I know him,  
56 and keep his word. Your father Abraham longed ear-  
nestly to see my day; and he saw it, and was made glad.  
57 Upon this the Jews said to him, Thou art not yet fifty  
years old, and hast thou seen Abraham?

58 Jesus said to them, Verily, verily, I say to you, Be-  
fore Abraham was, I am.

59 Upon this they took up stones to throw at him; but  
Jesus concealed himself, and went out of the temple  
passing through the midst of them; and thus withdrew.

## SECTION XXX.

ix, 1 Now as Jesus was going away, he saw a man who was  
2 blind from his birth, whereupon his disciples asked him,  
saying, Rabbi! who sinned—this man or his parents—  
that he should be born blind?

3 Jesus answered, It was not for any sin of this man, or  
his parents, but that the works of God may be manifested  
4 in him. I must work the works of him who sent me,  
while it is day: Night is coming on, when no man can  
5 work. While I am in the world, I am the light of the  
world.

6 Having said this, he spat on the ground, and made  
some clay with the spittle, and spread the clay on the  
7 blind man's eyes, and said, Go, wash them at the pool  
*Siloam*, (the meaning of which is, *Sent*.) So he went and  
8 washed them, and returned seeing. Thereupon the neigh-  
bours, and they who had seen him before, when he was  
blind, said, Is not this he who used to sit begging?  
9 Some said, It is he; and others said, It is like him. He  
10 said, I am the man. Then they said to him, How were  
11 thine eyes opened? In reply to this he said, A man, called  
Jesus, made clay, and anointed my eyes with it, and said  
to me, Go to the pool *Siloam*, and wash them. So I  
12 went and washed them, and got sight. Then they said  
to him, Where is he? He saith, I do not know.

13 They bring to the pharisees him who was formerly  
14 blind. (Now it was a sabbath when Jesus made the clay,

John  
ix, 15

and opened his eyes.) The pharisees, therefore, asked him again how he got sight, and he said to them, He put clay on my eyes, and I washed them, and see.

16 Thereupon some of the pharisees said, That man is not from God, because he doth not keep the sabbath. Others said, How can a sinful man do such miracles? So there was a dissension among them.

17 They say to the blind man again, What sayest thou of him, for opening thy eyes? He said, He is a prophet.

18 The Jews, therefore, did not believe in respect to him, that he had been blind and got sight, until they called  
19 the parents of him who had obtained sight, and asked them, saying, Is this your son, who, you say, was born  
20 blind? How then doth he now see? In answer to this his parents said, We know that this is our son, and that  
21 he was born blind; but how he now seeth we do not know; nor do we know who hath opened his eyes. He  
22 is of age, ask him; let him speak for himself. (This his parents said because they were afraid of the Jews; for the  
23 Jews had now agreed, that if any one acknowledged Jesus to be THE CHRIST, he should be excommunicated. For  
24 this cause his parents said, He is of age, ask him.) Then they called, a second time, the man who had been blind, and said to him, Give glory to God. We know that this man is a sinner.

25 Upon this he answered and said, If he be a sinner I know not: One thing I know—that I was blind, and now I see.

26 Then they said to him again, What did he do to thee? How did he open thy eyes?

27 He answered them, I have told you already: Did ye not hear? Why do ye desire to hear again? Have ye, indeed, a mind to be his disciples?

28 Upon this they reviled him, and said, Thou art a disciple of his; but, as for us, we are disciples of Moses. We know that God spake by Moses; but as for this  
29 man, we do not know whence he is.

30 In answer to this the man said to them, Why! in this there is something marvellous, that ye do not know  
31 whence he is, though he hath opened my eyes. Now we know that God hearkeneth not to sinners; but if any one be a worshipper of God, and do his will, to him God

John  
12, 32 hearkeneth. From the beginning of the world it was never heard that any one opened the eyes of one born blind.  
33 If this man were not from God he could do nothing.  
34 They answered and said to him, 'Thou wast altogether born in sin, and dost thou teach us? And they excommunicated him.

## SECTION XXXI.

Luke  
2, 17 Now when the seventy returned with joy, saying, Master! even the demons are subject to us, through thy  
18 name, he said, I beheld Satan falling, like lightning,  
19 from heaven. Behold, I give you power to tread upon  
serpents, and scorpions; and upon all the power of the  
20 enemy: And nothing shall be able to hurt you. Nevertheless, rejoice not at this, that spirits are subject to you; but rejoice rather, that your names are enrolled in heaven.

21 At that time Jesus rejoiced in spirit, and said, I thank thee, O Father! Lord of heaven and earth, that thou, having hid these things from the wise and learned, hast revealed them to babes! Yes, O Father! that it thus  
23 seemed good in thy sight. All things are delivered up to me, by my Father: And none knoweth who the Son is, but the Father; nor who the Father is, but the Son, and he to whom the Son will please to reveal him.

23 Then, having turned to his disciples in particular, he  
24 said, Happy the eyes which see what ye see! For I say to you, Many prophets and kings have desired to see what ye see, and did not see them; and to hear what ye hear, and did not hear them.

25 Then, lo! a certain teacher of the law stood up, and, with a view to try him, said, Teacher, what must I do that I may inherit an everlasting life?

26 Thereupon Jesus said to him, How is it written in the law? How readest thou?

27 And he, in reply, said, Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy strength, even with thy whole mind; and thy neighbour as thyself.

28 Upon this Jesus said to him, Thou hast answered right. Do this, and thou shalt live.

Luke  
x, 29. But he, wishing to justify himself, said, And who is my neighbour?

30 In answer to this Jesus said, A certain man, going  
down from Jerusalem to Jericho, fell among robbers;  
31 who, having stripped him, and wounded him, went off,  
leaving him half dead: And, accidentally, a certain priest  
32 happened to be going down that way, who saw him, and  
passed by on the opposite side of the way; and, in like  
manner a levite, having come to the place, went and  
33 looked, and passed by on the opposite side: But a Sa-  
maritan, who was on a journey, came to the place; and,  
34 when he saw him, he had compassion, and went up to  
him, and bound up his wounds, pouring on them oil  
and wine; then, having set him on his own beast, he  
35 brought him to an inn, and took care of him: And the  
next morning, when he was departing, he took out two  
denaries, and gave them to the inn-keeper, and said to  
him, Take care of this man; and whatever thou ex-  
pendest more I will pay thee when I return.

36 Now which of these three, thinkest thou, was neigh-  
bour to him who fell among the robbers.

37 The teacher of the law said, He who did him the act of  
kindness. Thereupon Jesus said to him, Go thou, and  
do in like manner.

38 And, as they were travelling, he came to a certain vil-  
lage, and a woman, whose name was Martha, received  
39 him into her house. Now she had a sister, called Mary,  
who sat down at the feet of Jesus and heard his discourse;  
40 but Martha was hurried about dispensing amply for the  
entertainment. So, coming in, she said, Master! carest  
thou not that my sister hath left me to serve alone? Speak  
41 to her that she may assist me. In reply to this Jesus  
saith to her, Martha! Martha! thou art anxious, and  
42 troubling thyself about many things; but there is one  
thing necessary: As for Mary, she hath chosen that good  
portion which shall not be taken from her.

xi, 1 It came to pass also when he was at a certain place  
praying, that, as soon as he had done, one of his disci-  
ples said to him, Master! teach us to pray, as John  
2 taught his disciples. Whereupon he said to them, When  
ye pray, say, *Our Father, who art in heaven! hal-  
lowed be thy name; Thy reign come: Thy will be done.*

*as in the heavens, so on the earth: Give us daily our bread—that for subsistence: And forgive us our sins, as we do, indeed, forgive every one who offendeth us: And bring us not to a trial: But deliver us from that which is evil.”*

Then he said to them, Should any of you have a friend, and go to him at midnight, and say to him, Friend! lend me three loaves of bread; for a friend of mine, on a journey, is come to me, and I have nothing to set before him; and he from within should say, in reply, Do not trouble me now: The door is shut, and my children, as well as I, are in bed: I cannot rise and give thee. I say to you, Though he will not rise and give him on account of being his friend; yet, on account of his importunity he will rise and give him what he wanteth.

Now I say to you, Ask, and ye shall obtain: Seek, and ye shall find: Knock, and the door will be opened to you. For every one who asketh, obtaineth; and who seeketh, findeth; and to him who knocketh, the door will be opened.

What father among you would give his son a stone, when he asked for bread? Or, if he ask for fish, would, instead of a fish, give him a serpent? Or, if he ask for an egg, would give him a scorpion? If ye then, bad as ye are, know how to give good gifts to your children, how much more will your heavenly Father give a holy spirit to them who ask him?

Again when he was expelling a demon which was dumb as soon as the demon went out, the dumb man spake, and the people expressed admiration; but some of them said, By Beelzebub, the prince of the demons, he expelleth the demons: And others, to try him, demanded of him a sign from heaven; he, knowing their thoughts, said to them, Every kingdom divided against itself is brought to desolation; and house after house falleth. Now if Satan be divided against himself, how can his kingdom stand? Because ye say, I expel demons by Beelzebub.—If I then expel the demons by Beelzebub, by whom do your sons expel them? Let them, therefore, be your judges: But if I, with the finger of God, expel the demons, then, indeed, the kingdom of God hath reached you.

Luke  
xi, 21  
22

While the strong one, armed, guardeth his court, his goods are safe; but when a stronger than he, attacketh and overcometh him, he taketh from him his armour, on which he relied; then he divideth his spoils. He who is not with me, is against me; and he who doth not gather with me, scattereth.

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When the unclean spirit hath gone out of the man, it walketh about through dry places, seeking rest; but not finding any, it saith, I will return to the house from which I came out: And when it cometh, it findeth the house swept and furnished. Then it goeth and taketh along seven other spirits, worse than itself; and they, having entered in, dwell there: So the last state of that man is worse than the first.

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And, as he was thus speaking, it happened that a woman, among the crowd, raising her voice, said, Happy the womb which bore thee, and the breasts which thou hast sucked! Whereupon he said, Nay, rather, happy they who hear the word of God and keep it.

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29

Now the crowds being collected in a body, he took occasion to say, This is a wicked generation: It seeketh a sign; but no sign shall be given, save the sign of the prophet Jonas. For, as Jonas was a sign to the Ninivites, so will the Son of Man be to this generation. The queen of the South will be raised up at the judgment with the men of this generation, and will condemn them; because she came from the extreme parts of the earth to hear the wisdom of Solomon, and lo! something greater than Solomon is here.

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The men of Ninive will stand up at the judgment with this generation, and will condemn it; because they repented at the proclamation of Jonas, and lo! something greater than Jonas is here.

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No one, having lighted a lamp, putteth it in a secret place, or under the corn-measure; but on a stand, that they who come in may see the light. The eye is the lamp of the body: Therefore when the eye is clear, the whole body is enlightened; but when the eye is distempered, the whole body is dark. See, therefore, that the light which is in thee be not darkness. Is then thy whole body enlightened? To one who hath no part dark, the

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36



**Luke** whole body being enlightened, will be as when a lamp,  
**xi,** with its blaze, lighteth thee.

**37** After he had spoken, a certain pharisee invited him to  
**38** dine with him; so he went, and placed himself at table:  
**39** And when the pharisee saw this, and expressed surprise  
**40** that he had not first washed before dinner, the Lord said  
**41** to him, Now as for you, pharisees! ye cleanse the out-  
 side of the cup and plate; but as to the inside, it is full  
 of your rapacity and wickedness. Unthinking men! did  
 not he who made the outside, make also the inside? Now  
 with respect to the things in it, give alms; and, behold,  
 all things are clean to you.

**42** But alas! for you, pharisees! because ye pay tithes  
 of mint, and rue, and of all kinds of pulse, and neglect  
 justice, and the love of God. These things ye ought to  
 have done without, however, neglecting the other.

**43** Alas! for you, pharisees! because ye love the upper-  
 most seats in the synagogues, and salutations in places of  
 public resort.

**44** Alas! for you, scribes and pharisees—hypocrites! be-  
 cause ye are like concealed graves, over which men walk  
 without perceiving them.

**45** Upon this one of the doctors of law, interposing, saith  
 to him, Teacher, by speaking thus dost thou reproach us?

**46** Thereupon Jesus said, Alas! for you also, doctors of  
 law! because ye load men with heavy burdens, hard to  
 be borne, and will not yourselves touch the burdens with  
 one of your fingers.

**47** Alas! for you, because ye build the monuments of the  
**48** prophets; and your fathers slew them; ye, therefore,  
 bear testimony, and approve the works of your fathers:  
 Because they slew them, ye, therefore, build their monu-  
**49** ments: On this account, said the wisdom of God, I will  
 send them apostles, and prophets; some of whom they  
**50** will kill, and others they will persecute; that the blood of  
 all the prophets which hath been shed, from the foundation  
**51** of the world, may be required from this generation—from  
 the blood of Abel, to the blood of Zacharias, who was  
 slain between the altar and the temple.

Verily, I say to you, it will be required of this very  
 generation.

**52** Alas! for you, doctors of law! because ye have taken

**Luke** away the key of knowledge. Ye entered not in your-  
**xi,** selves, and them who were entering in ye hindered.

**53** Now, he having said these things to them, the scribes  
**54** and the pharisees took occasion to urge him vehemently,  
**xii, 1** and provoke him to speak of many things, laying snares  
 for him, and seeking to catch something from his mouth,  
 that they might accuse him; by which, myriads of the  
 people being drawn together, so as to trample on one  
 another, he took occasion to say to his disciples :

Above all things beware of the leaven of the pharisees,  
**2** which is hypocrisy ; for there is nothing concealed which  
**3** shall not be disclosed ; nor any thing hid which shall not  
**4** be made known ; because that which ye have said in the  
 dark will be heard in the light ; and that which ye have  
 whispered in closets will be proclaimed on the house-  
**5** tops ; therefore, I say to you, my friends, Be not afraid  
 of them who kill the body, and after that can do no more :  
**6** But I will point out to you whom ye should fear—fear  
**7** him who, after he hath killed, hath power to cast into  
 hell. I repeat it to you, Fear him.

**8** Are not five sparrows sold for two assars ? Yet there  
**9** is not one of them forgotten before God. Nay, the very  
**10** hairs of your head are all numbered : Therefore, fear not :  
**11** Ye are of more value than many sparrows. Now I say  
 to you, Whosoever will acknowledge me, before men,  
 him the SON OF MAN will acknowledge before the an-  
**12** gels of God ; but he who hath denied me, before men,  
 shall be disowned before the angels of God.

**13** And with respect to every one who shall speak a word  
 against the SON OF MAN, it may be forgiven him ; but  
 he who speaketh slanderously against the Holy Spirit, is  
 not to be forgiven.

**14** Now when they bring you before their assemblies, and  
 magistrates, and rulers, be not anxious how, or what de-  
**15** fence ye shall make, or what ye shall say ; for the Holy  
 Spirit will, that very instant, teach you what ye ought to  
 say.

**16** When one in the crowd said to him, Teacher, order  
 my brother to divide the inheritance with me ; he said  
 to him, Man, who made me a judge or a divider over  
 you ?

**17** Then he said to them, Take heed, and be on your

**Luke**  
**xii,** guard against covetousness; for in what affluence soever a man may be, his life doth not depend on his possessions.

16 Then he spake a parable to them, saying, There was  
a certain rich man whose ground produced plenteously;  
17 whereupon he reasoned within himself, saying, What  
18 shall I do? for I have not room to store my crops. Then  
he said, I will do this: I will pull down my store-houses  
and build larger, and lay up there all my products, and  
19 my good things: And I will say to my soul, Soul! thou  
hast many good things laid up in store for many years;  
20 take thine ease; eat, drink, and be joyful. Whereupon  
God said to him, Fool! this very night this soul of thine  
will be demanded of thee. Whose then will these things  
be, which thou hast provided?

21 Thus let every one [say] to himself, who is amassing  
treasures for himself, and is not rich in respect to God.  
22 Then he said to his disciples, For this cause I say to you,  
Be not anxious about your life, what ye shall eat; nor  
23 about your body, what ye shall wear. Life is a greater  
gift than food; and the body than raiment.

24 Observe those ravens! they neither sow nor reap; nor  
have they cellar or barn; yet God feedeth them. Of how  
25 much greater value are ye than those birds? Besides,  
which of you can, with all his anxiety, add a moment to  
26 his life? If then, ye cannot make the smallest addition  
to it, why are ye anxious about the rest?

27 Observe those lilies, how they grow! they neither toil  
nor spin; yet, I say to you, Even Solomon, in all his  
28 glory, was not arrayed like one of these. Now if God  
doth thus clothe the herbage, which is to-day in the field,  
and to be cast into an oven to-morrow, how much more  
will he clothe you, O ye mistrustful men?

29 As for you, therefore, be not anxiously inquisitive  
about what ye shall eat, or what ye shall drink; nor agi-  
30 tated with restless thoughts: For about all these things  
the nations of the world are inquisitive: But your Father  
31 knoweth that ye have need of all these things: Seek ye,  
rather, the kingdom of God, and all these things will be  
32 superadded to you. Fear not, little flock! because it  
hath pleased your Father to give you that kingdom:  
33 Sell your possessions, and give alms; provide for your-  
selves purses which do not wear out—a never failing

Luke  
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 treasure in the heavens, to which no thief approacheth, and which no moth consumeth: For where your treasure is, there will your heart be also. Let your loins be girded, and your lamps burning; and be like men waiting their master's return from a wedding, that when he cometh, and knocketh, they may instantly open to him. Happy are those servants, whom their master, when he cometh, shall find watching: Verily, I say to you, He will gird himself; and, having placed them at table, he will come and wait upon them: And whether he come in the second watch, or come in the third watch, and find them in such a state, those servants are happy.

39 Now this ye know, that if the master of a family knew at what hour a thief would come, he would watch, and not suffer him to break into his house. Be ye, therefore, ready prepared, because at an hour of which ye are not aware, the SON OF MAN is coming.

41 Then Peter said to him, Master! dost thou speak this parable to us, or to all in general?

42 Thereupon the Lord said, Whosoever is, indeed, the faithful and prudent steward, whom his master shall have set over his family, to dispense regularly the stated allowance of food; happy is that servant whom his master, when he cometh, shall find thus employed: Verily, I say to you, He will appoint him overseer of all his estate:

45 But if that servant say in his heart, My master delayeth his coming; and begin to beat the men servants, and the maid servants, and to eat, and drink, and carouse; the master of that servant will come on a day when he doth not expect him, and at an hour of which he is not aware, and will scourge him in the severest manner, and assign him his portion with the unfaithful. Now that servant who knew his master's will, and did not keep himself ready, nor act agreeably to his will, shall be beaten with many stripes: But he who did not know it, and did things deserving chastisement, shall be beaten with few: For, from every one to whom much is given, much will be required; and, where much is entrusted, the more will be demanded.

49 I am come to put fire on the earth, and what do I wish  
 50 but that it were now kindled! But I have a baptism to be baptized with, and how am I straitened till it be accom-

plished. Do ye imagine that I am come to give peace on the earth? I tell you, No; but rather division: For, henceforth, five, in one house, will be divided—three against two, and two against three. Father will be divided against son, and son against father; mother against daughter, and daughter against mother; mother-in-law against daughter-in-law, and daughter-in-law against mother-in-law.

Then, addressing the multitude, he said, When ye see the cloud rising from the west, ye say, There is a shower coming presently; and so it happeneth: And, when the south wind bloweth, ye say, It will be hot; and so it happeneth. Hypocrites! ye have knowledge to discern the face of the earth, and the sky; how is it that ye do not discern this time? And why do ye not, even for your own sakes, judge aright? For when thou art going with thine adversary to a magistrate, endeavour to come to an agreement with him on the way, lest he bring thee before the judge, and the judge deliver thee up to the officer, and the officer commit thee to prison: I tell thee, Thou canst not get out of that, till thou hast paid the last farthing.

Now there were some present who, on that occasion, told him of the Galileans, whose blood Pilate had mingled with their sacrifices. Whereupon Jesus, in reply, said to them, Do ye imagine that those Galileans were the greatest sinners in all Galilee, because they suffered these things? I tell you, No; but, unless ye reform, ye shall all perish in like manner: Or those eighteen men, on whom the tower of Siloam fell, and killed them—do ye think that, of all the men who dwelt at Jerusalem, they were the greatest offenders? I tell you, No; but, unless ye reform, ye shall all perish in like manner.

He then spake this parable, A certain man had a fig-tree planted in his vineyard; and he went seeking fruit on it, but found none; whereupon he said to the vine-dresser, Behold! this is the third year that I have come seeking fruit on this fig-tree, without finding any: Cut it down; why doth it cumber the ground? To which he replied, Master! let it alone one year longer, until I dig about it, and dung it; perhaps it may bear fruit; if not, then cut it down.

## SECTION XXXII.

Luke  
ix, 51

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Now as the days for his departure were completed, he resolutely set his face to go to Jerusalem; and sent messengers before him; who set out, and came to a town of the Samaritans, to make preparation for him; but they would not receive him, because they perceived that he was going to Jerusalem. Upon seeing this his disciples, James and John, said, Master, is it thy pleasure that we compassed fire to come down from heaven, and consume them, as Elias did? Whereupon he, turning about, rebuked them, and said, Ye do not know what spirit ye are of: For THE SON OF MAN did not come to destroy men's lives, but to save them. So they went to another village.

xiii, 10

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When he was teaching in one of the synagogues, on the sabbath-day, lo! there was a woman there, who, for eighteen years, had a spirit of infirmity, and was so bowed down that she could in no wise raise herself upright. And when Jesus saw her, he called her to him, and said to her, Woman! thou art loosed from this, thine infirmity—and laid his hands on her; and instantly she stood upright, and glorified God. Upon this the ruler of the synagogue, to express his indignation, because Jesus cured on the sabbath-day, addressed the people, and said, There are six days on which work should be done; come, therefore, on those days, and be cured, and not on the sabbath-day. Thereupon the Lord answered him, and said, Hypocrite! doth not every one of you, on the sabbath-day, loose his ox, or his ass, from the stall, and lead it to water? And ought not this woman—a daughter of Abraham, whom Satan hath bound, lo! these eighteen years, to be loosed from this bond on the sabbath-day? And, on his saying this, all his opposers were ashamed; and the whole multitude expressed joy for all the glorious things which were done by him.

Then he said, To what is the kingdom of God like, and to what shall I compare it? It is like a grain of mustard-seed, which a man took and threw in his garden, and it grew and became a great tree, and the birds of the air roosted among its branches.

**Luke**  
**11, 20**  
**21** Again he said, To what shall I compare the reign of God? It is like leaven, which a woman took and mixed up with three measures of meal, till the whole was leavened.

**22** When he was passing through cities, and towns, teach-  
**23** ing, and continuing his journey to Jerusalem, and one said to him, Master, are there few who are saved? he said to them, Strive ye, with all your might, to enter in through the narrow gate; for many, I assure you, will seek to enter in, who shall not be able. When the master of the house is raised up, and shall have shut the door, and ye begin to stand without, and knock at the door, saying, "Lord, Lord, open for us;" he will answer, and say to you, I do not know you: Whence are ye? Then ye will begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he will say, I tell you, I do not know you. Whencesoever ye are, depart from me, all ye workers of iniquity.

**27** Weeping and gnashing of teeth will be there, when ye  
**28** shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and ye yourselves cast out.  
**29** People, indeed, will come from the east, and west, and from the north, and south, and be entertained in the kingdom of God: And lo! there are last, who shall be first; and there are first, who shall be last.

**30** On that same-day some pharisees came and said to him, Get away, and depart hence, for Herod intendeth to kill thee:

**31** Whereupon he said to them, Go, and tell that fox,  
**32** Behold! I cast out demons, and perform cures, to-day, and to-morrow; and, on the third day, I am perfected.  
**33** But I must continue my course to-day, and to-morrow, and the day following; for it is not to be supposed that a prophet will be destroyed any where but in Jerusalem.

**34** Oh! Jerusalem! Jerusalem! thou that killest the prophets, and stonest them who are sent to thee! How often would I have gathered thy children, as a hen doth her brood under her wings, and ye would not! Behold! your house is left for you a desolation: And verily, I say to you, Ye shall not see me, until the time come, when ye will say, Blessed **THE ONE COMING** in the name of the Lord!

**Luke** It happened also, on a sabbath-day, when he went to  
**xiv, 1** eat at the house of one of the chiefs, who were pharisees,  
 2 and they were watching him, lo! there was before him a  
 3 man who had a dropsy. And Jesus, addressing the doctors  
 4 of law, and the pharisees, said, Is it lawful to heal on  
 5 the sabbath-day? But they were silent: Then, taking the  
 6 man by the hand, he cured him; and, having dismissed  
 7 him, he continued his discourse to them, and said, Who  
 8 among you, if his ass, or his ox, fall into a pit, will not,  
 9 instantly, pull it out on a sabbath-day? And to this they  
 10 could make no reply.

11 Then, observing how eager the guests were for the first  
 12 places at table, he addressed to them a parable, and said,  
 13 When thou art invited by any one to a wedding-feast, do  
 14 not take the uppermost place, lest a person of greater distinction,  
 15 than thou, be invited by him; in which case he,  
 16 who invited thee and him, will come and say to thee, Give  
 17 place to this man: Then thou, with confusion, must  
 18 take the lower place. But when thou art invited, go and  
 19 take the lowest place; that when he, who invited thee,  
 20 cometh, he may say to thee, Friend, go up higher: Then  
 21 thou wilt have honour in the sight of them who are at table  
 22 with thee. For whosoever exalteth himself, shall be  
 23 humbled; and he, who humbleth himself, shall be exalted.

24 Then he said to him who invited him, When thou  
 25 makest a dinner, or a supper, invite, not thy friends, nor  
 26 thy brethren, nor thy relations, nor thy rich neighbours,  
 27 lest they also invite thee in their turn, and a recompense  
 28 be made thee; but, when thou makest an entertainment,  
 29 invite the poor, the maimed, and the blind, and thou shalt  
 30 be happy; for, as they are not of ability to requite thee, a  
 31 requital will be made to thee at the resurrection of the  
 32 righteous.

33 Upon hearing this one of the guests said to him, Happy  
 34 he who eateth bread in the kingdom of God!

35 Whereupon he said to him, A certain man made a great  
 36 supper, and invited many: But, when he sent out his  
 37 servants, at supper time, to say to them who were invited,  
 38 Come! for all things are ready; they all, from one [motive,]  
 39 began to make excuses. The first said, I have  
 40 bought a field, and I must go and see it; I pray thee



Luke  
xiv, 19  
20  
21  
make my excuse: And another said, I have bought five yoke of oxen, and I am going to try them; I pray thee make my excuse: And another said, I have married a wife; and, therefore, I cannot go.

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23  
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So the servant came and told his master these things. And the master of the family, being incensed, said to his servant, Go out, quickly, to the streets, and lanes, of the city, and bring in hither the poor, and the maimed, the lame, and the blind. And when the servant said, Master, I have done as thou didst command; and still there is room; the master said to the servant, Go out to the highways, and hedges, and press people to come, that my house may be full; for I say to you, None of the men, who have been invited, shall taste of my supper.

## SECTION XXXIII.

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As great multitudes were travelling with him, he turned to them and said, If any one come to me, and doth not, comparatively, hate father, and mother, and wife, and children, and brothers, and sisters, and even himself also, he cannot be my disciple. And whosoever doth not take up his cross, and follow me, he cannot be my disciple.

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Which of you, intending to build a tower, doth not first sit down and calculate the cost, to know whether he hath sufficient to finish it? lest, having laid the foundation, and not being able to complete the work, he become the scoff of all who see it; who will say, This man began to build, but was not able to finish. Or what king, marching out to encounter another in battle, doth not sit down and consult whether he, with ten thousand men, is able to meet him who is coming against him, with twenty thousand? and, if not, doth he not, while the other is yet at a great distance, send an embassy, and sue for peace? In like manner, therefore, let every one of you do: He who doth not give up all his possessions cannot be my disciple.

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35  
Salt is good; but if the salt become insipid, with what can it be seasoned? It is neither fit for the land, nor for the dunghill: It is thrown away. Whoever hath ears to hear, let him hear!

Luke  
xv, 1  
2

As publicans and sinners were continually resorting to him, to hear him; when the pharisees, and the scribes murmured, saying, This man receiveth sinners, and eateth with them; he then spake this parable to them, saying,

What man among you, having an hundred sheep, doth not, upon losing one of them, leave the ninety-nine in the wilderness, and go in search of that which is lost until he find it? and, having found it, doth he not joyfully lay it on his shoulders; and, on coming home, call together his friends and neighbours, saying to them, Rejoice with me, because I have found the sheep which was lost?

Thus, I assure you, there will be greater joy in heaven for one reforming sinner, than for ninety-nine righteous persons, who have no need of reformation.

Or what woman, having ten drachmas, [that is, small pieces of coined silver,] doth not, if she lose one of them, light a lamp, and sweep the house, and search diligently until she find it? and, having found it, doth she not assemble her female friends and neighbours, saying, Rejoice with me, because I have found the drachma which was lost?

Thus, I assure you, there is joy in the presence of the angels of God, for one reforming sinner.

He said also, A certain man had two sons, and the youngest of them said to his father, Give me that portion of the estate which falleth to my share. So he divided the moveable estate between them:

And not many days after, the younger son, having gathered all together, took a journey to a distant country, and there wasted his substance in riotous living. And, when he had spent all, there came on a grievous famine over all that country; and he began to be in want: So he went and connected himself with one of the citizens of that country, who sent him to his farm to feed swine. And he was fain to fill his belly with the carob pods which the swine were eating, as nobody gave him any thing. At length, coming to himself, he said, How many hired servants of my father have bread enough, and to spare, while I am perishing with hunger! I will arise, and go to my father, and say to him, Father! I have sinned against heaven, and in thy sight, and am no

Luke  
xv, more worthy to be called thy son; make me as one of  
thy hired servants:

20 Accordingly he arose, and went to his father; but he,  
keeping yet at a distance, his father saw him, and had  
compassion, and ran, and fell on his neck, and kissed  
21 him: Whereupon the son said to him, Father! I have  
sinned against heaven, and in thy sight, and am no more  
22 worthy to be called thy son: But the father said to his  
servants, Bring out the best robe, and put it on him; and  
23 put a ring on his finger, and shoes on his feet; and bring  
out the fatted calf and kill it, and let us eat and be joyful,  
24 because this my son was dead, and is come to life; he  
was indeed lost, and is now found: So they began to be  
merry:

25 Now the elder brother was in the field; and, as he was  
coming home, and drew near to the house, he heard the  
26 music and dancing; whereupon, calling one of the ser-  
vants, he inquired what might be the occasion of this:  
27 And he said to him, It is because thy brother is come;  
and thy father hath killed the fatted calf, because he hath  
28 received him in good health. At this he was angry, and  
would not go in: His father, therefore, went out, and en-  
29 treated him; but he, answering, said to his father, Be-  
hold! these many years that I have served thee, without  
ever disobeying thy command, thou hast never given me  
30 a kid, that I might be merry with my friends; but as soon  
as this son of thine is come, who hath devoured thy sub-  
stance with harlots, thou hast killed for him the fatted  
calf:

31 In reply to this his father said to him, Son, thou art  
32 always with me, and all that I have is thine; but we ought  
to feast and rejoice, because this thy brother was dead,  
33 and is come to life; he was indeed lost, and is now  
found.

xvi, 1 Then he said to his disciples, There was a certain rich  
man who had a steward, and this steward was accused  
2 of having wasted his substance; so, having called him,  
he said to him, What is this that I hear of thee? Give  
an account of thy stewardship, for thou canst no longer  
3 be steward. Thereupon the steward said, within him-  
self, What am I to do, since my lord taketh from me the  
stewardship! I am not able to dig! to beg I am ashamed!

Luke  
xvi, 4

I am resolved what to do; that, when I am removed from the stewardship, I may be received into their houses: So, having sent, severally, for each of his master's tenants, he saith to the first, How much art thou to pay to my lord? and he said, An hundred baths of oil: Thereupon the steward said to him, Take thy lease, and sit down, quickly, and write fifty. Then he said to another, And how much art thou to pay? and he said, An hundred carts of wheat; whereupon he said to him, Take thy lease, and write eighty.

And the master commended the prudence of the unjust steward.

Because the children of this world are more prudent than the children of light, in the management of their concerns, therefore, I say to you, With the mammon [that is, with the worldly prudence, or forecast,] of this unrighteousness make ye friends, for yourselves, that when ye fail, [that is, when ye die,] ye may be received into the everlasting mansions. He who is faithful with a very little, is faithful also with much; and he who is unjust with a very little, is unjust also with much. If ye, then, were not faithful with this unjust mammon, [or worldly prudence,] who will entrust to you the true? And, if ye are not faithful with that which is another's, will any one give you that to be your own?

No man can serve two masters; for he will either hate one, and love the other; or he will adhere to one, and despise the other. Ye cannot serve God and mammon, [a worldly temper.]

When the pharisees, who loved money, heard all these things, they treated him with scorn: Whereupon he said to them, Ye are they who justify yourselves before men; but God knoweth your hearts; because that which is in high esteem among men, is an abomination in the sight of God, the law, and the prophets, were until John: From that time the kingdom of God is proclaimed, and into it every one is pressing: But sooner shall the heaven and the earth perish, than one tittle of the law fail. Whosoever divorceth his wife, and marieth another, committeth adultery; and whosoever marieth her who hath been divorced, committeth adultery.

There was a certain rich man who was clad with pur-

Take  
xvi, 20  
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ple and cotton robes, and who feasted, daily, in a splendid manner: And there was a certain poor man, named Lazarus, who was laid at his gates, full of sores; desirous, indeed, to be fed with the crumbs which fell from the rich man's table; and, moreover, the dogs came and licked his sores:

At length the poor man died; and was carried, by angels, to Abraham's bosom: And the rich man died also, and was buried: And in hades, [the invisible world,] having lifted up his eyes, and being in torment, he seeth Abraham far off, and Lazarus in his bosom; whereupon he cried, and said, Father Abraham! have pity on me; and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame: And Abraham said, Son! remember that thou, in thy life-time, receivest thy good things; and Lazarus, in like manner, his evil things, but now he is comforted, and thou art tormented: But, besides all this, there is, betwixt us and you, a huge gulf fixed, so that they who would go hence to you, cannot; nor can they, who are there, cross over to us. Then he said, I entreat thee, therefore, father, to send him to my father's house; for I have five brothers; that he may testify to them; that they may not also come to this place of torment. To this Abraham replied, They have Moses, and the prophets, let them hearken to them. Whereupon he said, Nay, father Abraham! but if one go to them from the dead, they will reform. And Abraham said to him, If they will not hearken to Moses, and the prophets, neither will they be persuaded though one should rise from the dead.

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xvii, 1  
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Then he said to his disciples, It is not to be supposed that offences will not come; but alas! for him by whom they come; better were it for him to have a mill-stone hanged about his neck, and to be thrown into the sea, than to cause one of these little ones to stumble. Take heed to yourselves: And if thy brother trespass against thee, rebuke him; and, if he repent, forgive him: And if he trespass against thee seven times a day, and seven times a day return to thee, saying, I repent; thou shalt forgive him.

Upon this the disciples said to the Lord, Increase our

Luke  
xiii, 6

faith. Whereupon the Lord said to them, If ye had faith like a grain of mustard seed, ye might say to that sycamine tree, Be thou rooted up, and planted in the sea; and it would obey you.

Now would any of you, having a servant ploughing, or feeding cattle, say to him, immediately on his coming from the field, Come in, and sit down to table? Would he not rather say to him, Get ready my supper, and gird thyself, and wait upon me, till I have done eating and drinking; and, afterwards, thou mayest eat and drink?

Doth he think himself obliged to that servant for obeying his orders? I think not. So when ye have done all that ye are commanded to do, say, We are servants who have conferred no labour. We have done only that which we were bound to do.

Now it came to pass that, as Jesus was going to Jerusalem, he passed along the confines of Samaria and Galilee; and, as he was entering a certain village, he was met by ten lepers, who stood at a distance, and cried with a loud voice, saying, Jesus! master! have pity on us! And, on seeing them, he said, Go, and shew yourselves to the priests: And it came to pass that, as they were going, they were cleansed: Whereupon one of them, perceiving that he was healed, returned, glorifying God with a loud voice; and, prostrating himself at the feet of Jesus, gave him thanks: Now he was a Samaritan. Upon this Jesus addressing him, said, Were there not ten cleansed? Where then are the nine? Are there none found returning, to give glory to God, but this alien? Then he said to him, Rise and go thy way; thy faith hath cured thee.

Being asked, by the pharisees, when the reign of God would commence, he answered, and said to them, The reign of God doth not commence with parade; nor shall they say, Lo! here! or, Lo! there! for the reign of God is within you.

Then he said to his disciples, The days will come when ye will earnestly desire to see one of the days of the Son of MAN, and shall not see it. When they say to you, Lo! here! or, Lo! there! go not out, nor follow them: For as the lightning flasheth from one part of the sky to another, so will the coming of the Son of MAN be, in

**Luke** his day: But he must suffer many things, and be rejected  
**xvii,** by this generation: And as it was in the days of Noah,  
**25** so will it be in the days of the SON OF MAN; they ate,  
**26** they drank, they married, and were given in marriage,  
**27** until the day Noah entered the ark, and the flood came,  
**28** and destroyed them all: Just so it was, also, in the days  
**29** of Lot; they ate, they drank, they bought, they sold, they  
**30** planted, they builded; but, on the day Lot went out of  
**31** Sodom, it rained fire and brimstone from heaven, and  
 destroyed them all: Even so will it be on the day when  
 the SON OF MAN shall be revealed. On that day who-  
 ever shall be on the house-top, and his goods in the house,  
 let him not go down to carry them away; and, in like  
 manner, let not him who shall be in the field turn back to  
 what is behind him. Remember Lot's wife.

**32** One, though he may think to save his life, shall lose  
**33** it; and another, though he may expose his life, shall  
 save it.

**34** On that night, I assure you, there will be two on one  
**35** couch; one will be taken, and the other dismissed: Two  
 women will be grinding together; one will be taken, and  
**36** the other dismissed: Two men will be in the field; one  
**37** will be taken, and the other dismissed. Then some, ad-  
 dressing him, said, Where, master? and he said to them,  
 Wherever the carcase is, there will the eagles assemble.

**xviii, 1** Then he addressed to them a parable, to shew them  
 that they ought to persevere in prayer, and not be dis-  
 couraged: There was, in a city, a certain judge, who  
 neither feared God, nor regarded man; and there was, in  
 that city, a widow, who went to him, saying, Do me jus-  
**4** tice on my adversary: And, for a while, he would not;  
 but, afterwards, he said, within himself, Though I nei-  
**5** ther fear God, nor regard man, yet, because this widow  
 giveth me trouble, I will do her justice; that she may  
**6** not, by coming perpetually, torment me. And the Lord  
 said, Hear what this unjust judge saith! and will not God  
 vindicate the cause of his chosen ones, who are crying  
 to him day and night? Will he linger in their cause?  
**8** He will, I assure you, vindicate their cause speedily.  
 But shall the Son of Man, when he cometh, find this  
 belief in this land?

**9** Then, with a view to some who had a confidence in

Luke  
xviii,  
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themselves, that they were righteous, and who despised others, he spake this parable: Two men went up to the temple to pray; the one was a pharisee, and the other a publican: The pharisee, standing by himself, prayed thus, "O God! I thank thee that I am not like the rest of men, extortioners, unjust, adulterers; nor even as this publican: I fast twice a week; I pay tithes of all that I possess." But the publican, who stood at a distance, did not presume so much as to lift up his eyes to heaven, but smote his breast, saying, "God be merciful to me, a sinner."

I tell you, This man went down to his house acquitted, and not the other: For whosoever exalteth himself, shall be humbled; and he who humbleth himself, shall be exalted.

## SECTION XXXIV.

John  
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[When Jesus came to Jerusalem] he met the man who was blind from his birth, and on whose eyes he had spread clay, and said to him, Go, wash them at the pool Siloam. Now Jesus had heard that they had excommunicated him; [and, having now met with him,] he said to him, Dost thou believe in the Son of God? He answered and said, Who is he, sir, that I may believe in him?

Jesus said to him, Thou, indeed, seest him; and it is he who is talking with thee. Thereupon he said, Lord, I believe; and worshipped him.

Then Jesus said, I am come into this world for judgment, that they who do not see, may see; and that they who see, may become blind. And some of the pharisees, who were with him, when they heard this, said, Are we blind?

Jesus said to them, If ye were blind ye would not have sin; but now ye say, We see; therefore your sin remaineth.

Verily, verily, I say to you, He who entereth not by the door, into the fold of the sheep, but climbeth over, some other way, is a thief and a robber; but he who goeth in by the door is the shepherd of the sheep: To him the door-keeper openeth; and the sheep hearken to



John  
1, 4 his voice; and he calleth his own sheep by name, and leadeth them out: And when he hath brought out his own sheep, he goeth before them, and his sheep follow him, because they know his voice. They will not follow a stranger, but will flee from him, because they do not know the voice of strangers.

6 This parable Jesus spake to them, but they did not comprehend the meaning of that which he said to them; therefore Jesus said to them again, Verily, verily, I say to you, I am the door of the sheep: All that came in my stead are thieves and robbers; but the sheep did not hearken to them. I am the door: If any one enter in by me it shall be safe, and shall go in and out, and find pasture. The thief cometh only to steal, and to kill, and to destroy. I am come that they may have life; and that they may have it superabundantly. I am the good shepherd. The good shepherd exposeth his life for the sheep: But the hireling, who is not the shepherd, and to whom the sheep do not belong, when he seeth the wolf coming, leaveth the sheep and fleeth; and the wolf seizeth some, and scattereth the sheep. The hireling fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd, and I know my own sheep, and am known by them which are mine; even as the Father knoweth me, and I know the Father: And I lay down my life for my sheep. Now I have other sheep, which are not of this fold; these also I must lead: They will hearken to my voice; and there shall be one flock, and one shepherd. On this account the Father loveth me, because I lay down my life that I may take it again: No one forceth it from me; but I lay it down myself: I have power to lay it down, and I have power to take it again: This commission I have received from my Father.

19 Upon this there was another division among the Jews on account of these sayings. Many, indeed, said, He is possessed by a demon, and is mad: Why do ye hearken to him? Others said, These are not the words of a demoniac: Can a demoniac open the eyes of the blind?

22 They were now celebrating the Dedication Festival, at Jerusalem; and it was stormy weather; and Jesus kept walking about in the temple, in Solomon's portico: The Jews, therefore, came around him and said to him, How

John 5. long dost thou keep us in suspense? If thou be the CHRIST, tell us plainly.

25 Jesus answered them, I have told you, but ye did not believe: The works which I do in my Father's name, these testify concerning me: But ye do not believe; for  
26 ye are not of my sheep. My sheep, as I told you, hearken  
27 to my voice; and I know them; and they follow me; and I give them an everlasting life, and they shall never  
28 perish, nor shall any one wrest them out of my hand. My Father, who gave them to me, is greater than all  
29 and none is able to wrest them out of my Father's hand. I and my Father are one.

30 Upon this the Jews took up stones, to stone him. Jesus, addressing them, said, I have shewn you many good  
31 works from my Father, for which of these works would ye stone me?

32 The Jews answered him, saying, For a good work we are not about to stone thee; but for blasphemy; even  
33 because thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, [Psalms  
34 lxxxii, 6,] "I said ye are gods:" If it styleth them gods, to whom the word of God was addressed, (now the scriptures cannot be set aside,) do ye say of me,  
35 whom the Father hath consecrated and sent into the world, *Thou blasphemest*; because I said, *I am the Son of God*? If I do not the works of my Father believe me  
36 not; but, if I do, though ye do not believe me, believe the works; that ye may know, and believe, that the Father is in me and I in him.

37 Upon this they again sought to scize him; but he withdrew out of their hands; and, rising up, he departed  
38 thence, and went again to the bank of the Jordan, to the place where John at first baptized, and he abode there:  
39 And many resorted to him; and he, as usual, taught them. And they said, John, indeed, did no miracle; but all that  
40 John said, respecting this man, is true.

41 And many there believed in him.

## SECTION XXXV.

Matt.  
xix, 1

Mark  
x, 1

2 Now great multitudes followed him, and he  
3 healed them there. And the pharisees came to  
4 him, [while at the Jordan,] and, with a view to  
5 try him, asked him, Is it lawful for a man to di-  
6 vorce his wife for every fault? In reply to which  
7 he said to them, Have ye not read that the Creator,  
8 at the beginning, made them a male and a female?  
9 Then he said, *For this cause a man is to leave*  
10 *his father and his mother, and cleave to his wife;*  
11 *and they two shall be one flesh. Therefore, what*  
12 *God hath joined let not man separate."*

They say to him, Why then did Moses com-  
mand to give a bill of divorce, and dismiss? And  
he, in reply, said to them, What hath Moses com-  
manded you? Then they said, Moses hath per-  
mitted to write a bill of divorce, and dismiss.  
Thereupon Jesus said to them, Because of your  
stubborn disposition Moses wrote this precept for  
you, and permitted you to divorce your wives;  
but it was not so from the beginning.

Now, when he was in the house, his disciples  
asked him again concerning this matter; where-  
upon he said to them, I say to you, Whosoever  
shall divorce his wife, except it be for whoredom,  
and shall marry another, committeth adultery; and  
he, who marieth her who was divorced, com-  
mitteth adultery: And if a woman divorce her  
husband, and marry another, she committeth adul-  
tery. His disciples say to him, If such be the  
case, between the husband and wife, it is not ex-  
pedient to marry: Thereupon he said to them, All  
men cannot admit this inference; but, with res-  
pect to them to whom it is granted, (for there are  
some who have been eunuchs from their birth;  
and some have been made eunuchs by men; and  
there are some who have made themselves eunuchs,  
for the kingdom of heaven,) let them admit it, who  
can admit it.

Matt. ix, 13	Mark x, 13	Luke xviii, 15	Text
14	14		When even little children were brought to him that he might touch them, or lay his hands on them, and pray for them, his disciples rebuked them who brought them; but Jesus, observing this, expressed his displeasure, and said to them, Let the children alone, and do not hinder them to come to me; for of such is the kingdom of the heavens. Verily, I say to you, Whosoever will not, like a child, receive the kingdom of God, he shall never enter it. Then, having called the children to him, and taken them in his arms, he laid his hands on them, and blessed them; and, having blessed them, he departed thence.
	15	17	
	16	18	
15			
16	17	18	And, as he was setting out on his journey, a certain young chief came, running; and, kneeling down before him, asked him, saying, Good teacher! what good am I to do that I may obtain, and inherit, an everlasting life?
17	18	19	Thereupon Jesus said to him, Why callest thou me <i>good</i> : There is none <i>good</i> , but God only: But, if thou desirest to enter into that life, keep the commandments.
18	19	20	He saith to him, Which? Jesus saith to him, Thou knowest the commandments: They are these, Thou shalt not commit murder; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; Thou shalt not defraud; Honour thy father and thy mother; and, Thou shalt love thy neighbour as thyself.
19			
20	20	21	The youth said to him, Master! all these I have kept from my childhood: What lack I yet?
	21		
21		22	Then Jesus, looking steadfastly on him, loved him, and said to him, There is still one thing wanting. If thou wishest to be perfect, go, sell thy estate, and distribute to the poor, and thou shalt have treasure in heaven; then come, and, having taken up the cross, follow me.

Matt. xix, 22	Mark x, 22	Luke xviii, 23	At hearing this the youth was grieved, and went away sorrowful; for he had great possessions.
23	23	24	When Jesus saw that he was sorrowful, he looked round and said to his disciples, How difficult it is for them who have riches to enter into the kingdom of God! Verily, I say to you, A man, who hath these things, will, with difficulty, enter the kingdom of God.
	24		His disciples being astonished at these words of his, Jesus, addressing them again, said, Children! how difficult a thing it is for them, who trust in riches, to enter the kingdom of God! It is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God: At this they were still more astonished, and said among themselves, Who then can be saved?
24	25	25	whereupon Jesus, looking steadfastly on them, said, With men it is impossible, but not with God: for, with God, all things are possible.
25	26	26	On this Peter, addressing him said, Lo! we have left all, and followed thee, what then shall we have?
26	27	27	In reply to which Jesus said to them, With respect to you, who have followed me; at the renovation, when THE SON OF MAN shall sit on the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel. And, verily, I say to you, There is none, who hath left house, or brothers, or sisters, or father, or mother, or wife, or children, or fields, for the sake of me, and my name, and for the sake of the kingdom of God, and the gospel, who shall not now, even in this present time, receive an hundred fold compensation for houses, and brothers, and sisters, and mothers, and children, and fields, as well as for persecutions; and, in the age to come, an everlasting life: But many who are first shall be last, and the last first. For the reign of the heavens is like a
27	28	28	
28			
	29	29	
29	30	30	
	31		
30			
xx, 1			

Matt.  
xx,

householder, who went out with the Proi [the early morn; or, at the end of the third watch,] to hire labourers for his vineyard; and, having agreed with some labourers for a denary a day, he sent them to his vineyard: And, going out about the third hour, [that is, about nine o'clock in the morning,] he saw some standing in the market-place unemployed, and said to them, Go ye also to the vineyard, and I will give you what is reasonable: So they went:

Again, about the sixth, and ninth hour, [that is, about noon, and three o'clock, afternoon,] he went out and did the same: And, having gone out about the eleventh hour, [that is, about an hour before sun-set,] he found others standing unemployed, and saith to them, Why have ye stood here, all the day, unemployed? They say to him, Because no one hath hired us. He saith to them, Go ye also to the vineyard, and ye shall receive what is reasonable:

And, when the ~~Opsia~~ <sup>Opsia</sup> was coming on, [that is, after sun-set,] the owner of the vineyard said to his steward, Call the labourers, and pay them their wages, beginning with the last, and ending with the first: So they who had been hired at the eleventh hour came, and received, every one, a denary: And when the first hired came, they expected to receive more; but they also received, every one, a denary:

And, when they received it, they murmured against the householder, saying, These last have worked but one hour, and thou hast made them equal to us, who have borne the burden and the heat of the day: But he, in reply, said to one of them, Companion! I do thee no wrong. Didst thou not agree with me for a denary? Take what is thine, and go thy way: It is my will to give this last as much as to thee: Is it not lawful for me to do what I please with my own? Is thine eye evil because I am good? So the last shall be first, and the first last: For there are many called, but few chosen.

## SECTION XXXVI.

John  
11, 1  
2 Now one Lazarus, an inhabitant of Bethany, the brother of Mary, and her sister Martha, was sick. It was this Mary who anointed the Lord with balsam, after wiping his feet with the tresses of her hair, whose brother Lazarus was sick. The sisters, therefore, sent to Jesus, saying, Lord, he whom thou lovest is sick.

4 Upon hearing this Jesus said, This sickness is not to death; but for the glory of God; that by it the Son of  
5 God may be glorified. Therefore, though Jesus loved  
6 Martha, and her sister, and Lazarus, yet, when he heard that he was sick, he stayed two days in the place where  
7 he was; and, after that, he saith to his disciples, Let us  
8 go again to Judea. The disciples say to him, Rabbi, very lately the Jews sought to stone thee, and art thou  
9 going thither again? Jesus answered, Are there not twelve hours in the day? If any one walk in the day he  
10 stumbleth not, because he seeth the light of the world; but, if any one walk in the night he stumbleth, because  
11 there is no light. Thus he spake; but after that he saith to them, Our friend Lazarus is composed to rest, but I  
12 am going to wake him. Thereupon his disciples said,  
13 Master, if he be composed to rest, he will recover. Now Jesus spake of his death, but they thought that he spoke  
14 of his taking rest in sleep. Therefore Jesus then told them plainly, Lazarus is dead; and, for your sakes, that  
15 ye may believe, I am glad that I was not there. But let  
16 us go to him. Thereupon Thomas, who is called Didymus, said to his fellow disciples, Let us also go, that we may die with him.

17 So when Jesus came, he found that he had been now four days in the tomb.

18 Now Bethany was near Jerusalem, about fifteen furlongs off. And many of the Jews had come to Martha, and Mary, to comfort them on the death of their brother.  
19 Therefore, as soon as Martha heard that Jesus was coming, she went out to meet him; but Mary remained in the house. Martha, therefore, said to Jesus, Lord, if  
20 thou hadst been here my brother would not have died; but still, I know that whatever thou shalt ask of God,  
21  
22

John  
xi, 23  
24

God will grant it thee. Jesus saith to her, Thy brother shall rise again. Martha said to him, I know that he shall rise again, at the resurrection, at the last day.

25 Jesus saith to her, I am the resurrection, and the life;  
26 He who believeth in me, though he die, shall live; and  
none, who liveth and believeth in me, shall die for ever.  
27 Believest thou this? She saith to him, Yes, Lord, I be-  
lieve that thou art **THE CHRIST—THE SON OF GOD—**  
**THE ONE COMING INTO THE WORLD.**

28 Having said this she went and called her sister Mary,  
privately, saying, The teacher is come, and calleth for  
29 thee. As soon as she heard she riseth up, instantly, and  
goeth to him.

30 Now Jesus had not yet entered the village, but was at  
31 the place where Martha met him. When the Jews, there-  
fore, who were in the house, and comforting Mary, saw  
that she arose hastily, and went out, they followed her,  
32 saying, She is going to the tomb, to weep there. When  
Mary then came to the place where Jesus was, upon see-  
ing him, she fell at his feet, saying, Lord, if thou hadst  
been here my brother would not have died.

33 When Jesus, therefore, saw her weeping, and the Jews  
who came with her weeping also, he restrained his spirit,  
34 and was troubled, and said, Where have ye laid him?  
35 They said to him, Lord, come and see. Jesus wept.  
36 Upon this the Jews said, Behold! how he loved him!

37 And some of them said, Could not this man, who  
opened the eyes of the blind, have prevented his death?

38 Then Jesus, again restraining himself, cometh to the  
tomb. Now it was a cave, and a stone lay against it.

39 Jesus saith, Remove the stone.

Martha, the sister of him who was dead, saith to him,  
Master, by this time the smell is offensive; for this is  
40 the fourth day. Jesus saith to her, Did I not tell thee, If  
thou wouldst believe, thou shouldst see the glory of  
God?

41 Then they removed the stone from the place where the  
deceased lay: And Jesus raised his eyes and said, Fa-  
ther, I thank thee that thou hast heard me. Now I know  
42 that thou hearest me always; but I have said this for the  
sake of the people standing around, that they may believe  
that thou hast sent me.



And, having said this, he cried with a loud voice, Lazarus! come forth! Whereupon he, who had been dead, came forth, bound hand and foot with grave clothes; and his face wrapped in a napkin. Jesus saith to them, Loose him, and let him go.

Upon this many of the Jews, who had come to Mary, when they saw what Jesus had done, believed in him. But some of them went to the pharisees, and told them what Jesus had done: Whereupon the chief priests, and the pharisees, assembled the sanhedrim, and said, What are we doing? Because this man doth many miracles, if we let him go on thus, all will believe in him; and the Romans will come, and destroy both this place and this nation of ours.

And one of them, namely, Caiaphas, being chief priest that year, said to them, As for you, ye know nothing at all, and do not consider that it is better for us that one man die for the people, than that the whole nation should perish. Now this he said not merely of himself; but, being high priest that year, he prophesied that Jesus was soon to die for that nation; and not for that nation only; but that he might gather, into one body, the children of God, who are scattered abroad.

From that day, therefore, they consulted together that they might put him to death. For this cause Jesus no more walked about publicly, among the Jews, but went thence to the country near the wilderness, to a city called Ephraim, and continued there with his disciples.

## SECTION XXXVII.

Now the Passover of the Jews was near; and many went up, from the country, to Jerusalem, before the Passover, to purify themselves: They, therefore, sought Jesus, and said to one another, as they were standing in the temple, What think ye? will he not come to this festival?

Now the chief priests, and the pharisees, had issued an order that if any one knew where he was, he should give information, that they might apprehend him.

Now when Jesus and his disciples were on the way up to Jerusalem; and Jesus was walking before them, they were seized with a horror, and felt

Matt. xx,	Mark x,	Luke xviii, 31	
28	33		lowed him with fear. Whereupon Jesus, taking the twelve a-part, by the way, took occasion again to tell them what would soon befall him: And he said to them, Behold! we are going up to Jerusalem; and all that the prophets have written, concerning THE SON OF MAN, will be accomplished; for he will be delivered to the chief priests, and the scribes; and they will condemn him to death, and deliver him up to the nations; and he will be mocked, and insulted, and spit upon, and scourged, and crucified; and, being put to death, he will rise again on the third day.
19	34	32 33	But they understood nothing of these things: The matter, indeed, was hid from them, so that they did not comprehend the meaning of what was said to them. Then came near to him James and John, the sons of Zebedee, saying, Teacher, we desire that thou wouldst do for us what we are about to ask: Whereupon he said to them, What do ye desire me to do for you? And they said, Grant us, that one of us may sit on thy right-hand, and the other on thy left, in thy glory.
30			The mother of Zebedee's sons came also, as well as her sons; and, prostrating herself, asked a favour of him; and he said to her, What dost thou desire? She said to him, Grant that these two sons of mine may sit, one on thy right-hand, and the other on thy left, in thy kingdom. In reply to which Jesus said, Ye do not know what ye are asking. And to them he said, Can ye drink the cup which I am about to drink, and be baptized with the baptism with which I am soon to be baptized? They said to him, We can. Then Jesus said to them, Ye shall, indeed, drink the cup which I am about to drink, and be baptized with the baptism with which I am about to be baptized; but to sit on my right-hand, and on my left, is not mine to give, except to those for whom it is prepared by my Father.
21			
22	38		
23	39		
	40		
24	41		Now when the ten heard, they began to express indignation against the two brothers, James and

Matt. xx, 23	Mark x, 42	Luke xviii,	John: But Jesus, having called them to him, said to them, Ye know that the rulers, and chiefs, of the nations, exercise dominion over them; and they who are grandees exercise authority over them; but it shall not be so among you: But whoever, among you, would wish to be great, let him be your attendant; and whoever, among you, would wish to be first, let him be the servant of all. For even THE SON OF MAN did not come to be waited on; but to wait, and to give his life a ransom for many.
26	43		Then they proceeded on; and, when they drew near to Jericho, there happened to be, [on the farther side of Jericho,] two blind men, sitting by the way-side, begging. One of them was Bartimeus, son of Timeus; who, having heard [the noise of] the multitude passing through, inquired what might have been the matter; and, being told, just as Jesus was going out of Jericho, with his disciples, and a great multitude, that Jesus, the Nazarene, was passing close by, he began to cry aloud, and say, Jesus, son of David, have pity on me. They both cried, Have pity on us, O master! son of David!
27	44		
28	45		And when they, who went before, checked them, they cried the louder. Many, indeed, rebuked Bartimeus, that he should hold his peace, but he cried the louder, Son of David, have pity on me!
	46	35	
		36	Thereupon Jesus, stopping, ordered him to be called. So they called the blind man, saying to him, Take courage! arise! he calleth thee. Thereupon, throwing aside his mantle, he sprang up, and went to Jesus.
29	47	37	
		38	And Jesus, addressing him, said, What dost thou desire me to do for thee? And he said, O sir! that I may have sight again. And Jesus said to him, Have sight again; thy faith hath cured thee. And Jesus had compassion on them both, and touched their
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31	48	39	
32	49	40	
		41	
	50		
	51	42	
33	52		
34			

Luke  
xix.

eyes, and instantly they received sight, and followed him, praising God.

1 Now when Jesus had entered, and was passing through  
2 Jericho, lo! a man, named Zaccheus, who was a chief  
3 publican, and a wealthy man, sought to see Jesus, what  
4 sort of a person he was; but could not, by reason of the  
5 crowd; for he was of low stature; so, running before,  
6 he climbed a sycamore tree, that he might see him; for  
7 he was to pass that way. And when Jesus came to the  
8 place he looked up, and saw him, and said to him, Zac-  
9 cheus! make haste down; for I am to stop, to-day, at thy  
10 house. Accordingly he hastened down, and received him  
11 joyfully.

12 When the multitude saw this they murmured, saying,  
13 He is gone to be entertained by a sinner. Thereupon  
14 Zaccheus, standing up, said to the Lord, "Sir, the half  
15 of my goods I give to the poor; and, if I have wronged  
16 any man, I make him four-fold restitution." And Jesus  
17 said, concerning him, "To-day salvation is come to this  
18 house, as this man is, indeed, a son of Abraham: For  
19 the Son of Man is come to seek, and save, what was  
20 lost." And, as this engaged their attention, he conti-  
21 nued his discourse, and spake a parable.

22 Because he was near Jerusalem, and they thought that  
23 the reign of God would commence immediately, there-  
24 fore he said,

25 A certain person, of noble birth, was going to a dis-  
26 tant country to receive, for himself, regal power, and re-  
27 turn; so, having called ten servants of his, he delivered  
28 to them ten pounds' weight of money, and said to them.  
29 Trade with this till I return:

30 Now his citizens hated him, and sent an embassy after  
31 him, saying, We do not wish this man to rule over us:

32 And when he had obtained the regal government, and  
33 was come back, he ordered those servants to whom he  
34 had given the money, to be called to him; that he might  
35 know what every one had gained:

36 And the first came and said, My lord, that pound of  
37 thine hath gained ten pounds. Thereupon he said to  
38 him, Well done! good servant! because thou hast been  
39 faithful with a small trust, be thou governor of ten cities:

40 Then the second came and said, My lord, that pound

Luke  
xix,  
19 of thine hath gained five pounds. And he said to him,  
Be thou also governor of five cities :

20 Then another came and said, My lord, here is that  
21 pound of thine, which I have kept wrapped up in a nap-  
kin; for I was afraid of thee, because thou art an austere  
22 man: Thou takest up that which thou laidst not down,  
and reapest that which thou hast not sown. Whereupon  
his lord said to him, Out of thine own mouth I will con-  
demn thee, thou malignant slave! Thou knewest that I  
23 am an austere man; taking up that which I laid not down,  
and reaping that which I have not sown! Why, then,  
didst thou not put my money in the bank; that, at my  
return, I might have received it with interest?

24 Then he said to his attendants, Take the pound from  
25 him, and give it to him who hath the ten pounds; (and,  
upon their saying to him, My lord, he hath ten pounds, he  
26 said,) for I tell you that, to every one who improveth, more  
shall be given; but, from him who improveth not, even  
27 that which he hath shall be taken away; and, as for those  
enemies of mine, who would not have me to rule over  
them, bring them hither and slay them in my presence.

28 And, having spoken this, he proceeded on in his jour-  
ney up to Jerusalem.

## SECTION XXXVIII.

Matt. xii,	Mark xi,	Luke xix,	John xii, 1	
				Now six days before the Passover, [on the seventh day of the week, com- monly called Saturday,] Jesus came to Bethany, where Lazarus was, who had been dead, and whom he raised from the
			9	dead; and, a great number of the Jews, knowing that he was there, came, not only on the account of Jesus, but also to see Lazarus, whom he had raised from
			10	the dead: The chief priests, therefore, determined to put Lazarus also to death; because, on his account, many of the Jews withdrew, and believed in Jesus. Next day, [namely, on the first day of the week, commonly called Sun- day,] they proceeded up to Jerusalem;
1	1	29		

Matt. xvi,	Mark xi,	Luke xix,	John xii,	
2	2	30		and, when they approached, and were come near Bethphage, near the mount of Olives, Jesus sent two of his disciples, saying to them, Go to that village, which is over against you; and, just as ye enter it, ye will find an ass tied; and, with her, a colt tied, on which no man ever rode: Untie, and bring it to me. And if any one say to you, Why do ye this? Why do ye untie the colt? answer him thus, The Lord hath occasion for it; and will quickly send it back.
3	3	31		Accordingly the two disciples went, and found the colt tied at the door, at a place where two ways met; and, as they were untying the colt, some of the people standing there—the owners of it, said to them, What do ye mean? Why do ye untie the colt? and they answered as Jesus had ordered, "The Lord hath occasion for it;" upon which they let them go. So they brought the colt to Jesus: And when they had laid their mantles on the colt, he sat upon them. And, as he went along, many spread their mantles on the way; and others cut sprigs from the trees, and strewed
6	4	32		them on the way. And a great multitude, who had come to the festival, hearing that Jesus was coming to Jerusalem, took branches of palm-trees and went out to meet him, and cried, Hosannah! And they who went before, and they who followed, cried, Hosannah! blessed he who is coming in the name of the Lord! The king of Israel! The reign of our father David! Hosannah in the highest!
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8	8	36		
9	9			
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4				
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			12	
			13	
			14	Now all this was done, so that there was an accomplishment of that which was spoken by the prophet, [Zacharias ix, 9,] saying, Say to the daughter of

Luke  
xix,

John  
xii, 15

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Matt.  
xxi, 10

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12

Sion, Fear not! lo! thy king cometh to thee, meek, and mounted on an ass—even on a young colt, the foal of an ass. These things his disciples did not understand at the time; but, when Jesus was glorified, then they remembered that these things were written concerning him, and that they had done them for him. But because the multitude, who were with him, testified that he had called Lazarus from the tomb, and raised him from the dead—and the multitude met him on that account, because they heard that he had done this miracle; therefore the pharisees said, among themselves, Ye see that ye gain no advantage: Behold! the world is gone after him!

And, as he drew near, he viewed the city, and wept over it, saying, Oh! that thou hadst known—even thou—even in this very day of thine, the things which were for thy peace! But now they are hid from thine eyes! For days will come upon thee when thine enemies will surround thee with a rampire; and shut thee up, on every side; and dash thee on the ground, and thy children within thee; and not leave one stone on another; because thou didst not know the time of this thy visitation. And, as they were drawing near, just at the descent of the mount of Olives, the whole multitude of the disciples began, again, to express their joy, in loud acclamations, praising God for all the miracles which they had seen, saying, Blessed the king who is coming in the name of the Lord! Peace in heaven! and glory in the highest!

Upon this some of the pharisees, who were in the crowd, said to him, Teacher! rebuke these disciples of thine. In reply to which he said to them, I tell you, If these kept silence, those stones would exclaim. And as he entered Jerusalem, all the city was in commotion, saying, Who is this? and the multitude said, This is Jesus, the prophet, who is of Nazareth, in Galilee.

And Jesus went to the temple of God, and began with driving out, thence, all those who were selling and buying in the temple; and he over-

Math. xxi. 13 **Luke xix. 46** turned the tables of the money changers, and the stalls of them who sold doves, and said to them, It is written, "My house is to be called, *A house of prayer*;" but ye have made it a den of robbers.

14 Then the blind, and the lame, came to him, in the temple, and he healed them.

15 When the chief priests, and the scribes, saw the wonders which he did; and the children shouting, in the temple, and saying, "Hosannah to the Son of David;"  
16 they were filled with indignation, and said to him, Hearst thou what these say? Jesus saith to them, Yea: Have ye never read, "From the mouths of babes, and sucklings, thou hast prepared praise?"

**John xii. 20** Now among them who came up, to worship at the festival, there were some Greeks: These, therefore, came to Philip, who was of Bethsaida, of Galilee; and addressed him, saying, Sir, we wish to see Jesus. Philip cometh and telleth Andrew; and Andrew and Philip tell Jesus. Thereupon Jesus answered them, saying, The hour is come that the SON OF MAN should be glorified.  
24 Verily, verily, I say to you, If the grain of wheat, which falleth on the ground, dieth not, it remaineth a single grain; but, if it die, it produceth much fruit. He who loveth his life, shall lose it; but he who slighteth his life,  
26 in this world, shall keep it for an everlasting life. If any one would wait upon me, let him follow me; and where I am that attendant of mine shall be also: And if any one wait upon me my Father will reward him.

27 Now is my soul troubled: What then? shall I say, "Father, save me from this hour?" But it was, indeed,  
28 for this I came to this hour. Father! glorify thy name! Thereupon a voice came from heaven, "I have glorified it, and I will glorify it again." The multitude, therefore, who were standing by, when they heard it, said,  
29 "It thundered;" others said, "An angel hath spoken to him." Jesus answered, and said, "This voice hath come not for my sake, but for yours. Now is the judgment of this world: Now will the chief of this world be scornfully rejected. As for me, when I am lifted up from the earth, I will draw all men to me."

30 This he said alluding to the death which he should soon die.



The multitude answered him, We have heard, out of the law, that THE CHRIST remaineth for ever: How, then, dost thou say, The SON OF MAN must be lifted up? Who is this Son of Man? Jesus, therefore, said to them, Yet a little while the LIGHT is with you: Walk while ye have the light, that the darkness may not overtake you; for he who walketh in darkness knoweth not whither he is going: While ye have the light, confide in the light; that ye may be the children of light.

Having said this Jesus withdrew, and was concealed from them. Now, though he had performed so many miracles before them, they did not believe in him; so that the word of the prophet Esaias was confirmed, which he spake, [chap. liii, 1,] saying, "Lord! who hath believed our report? and to whom hath the arm of the Lord been revealed?" It is because they were not enabled to believe, that, in another place, [chap. vi, 10,] Esaias saith, "He hath blinded their eyes, and stupified their hearts; so that they saw not with their eyes, nor understood with their hearts, nor turned; that I might heal them." This Esaias said, when he saw his glory and spake concerning him.

But when, nevertheless, many of the chiefs believed in him; but, on account of the pharisees, did not acknowledge it, that they might not be excommunicated; (for they loved the praise of men more than the praise of God;) Jesus, therefore, raised his voice and said, He who believeth in me, believeth not merely in me, but in him who sent me: And he who beholdeth me, beholdeth him who sent me. I, who am LIGHT, am come into the world that whoever believeth in me may not remain in darkness. Now if any one hear my words, and believe not, it is not I who condemn him; for I did not come to condemn the world, but to save the world. He who slighteth me, and doth not receive my words, hath that which condemneth him: The word which I have spoken—that will condemn him at the last day; because I have not spoken from myself; but the Father, who hath sent me, hath, himself, given me a command what I should enjoin, and what I should speak: And I know that his commandment is everlasting life; therefore I speak just as the Father directed me.

## SECTION XXXIX.

Matt. xxi,	Mark xi, 11	As it was now Opsia, [that is, eventide; or the beginning of the second watch,] Jesus, having entered the city, and into the temple, and looked around on every thing, left them; and went out of the city, with the twelve, to Bethany; and lodged there: And, on the morrow, [that is, on the second day of the week, commonly called Monday, in the morning,] as they were coming from Bethany, and on their way to the city, Jesus was hungry; and seeing, at some distance, a fig-tree, full of leaves, he went to see if he could find any fruit on it; (for the time to gather in figs was not come;) but, coming to it, he found nothing but leaves: Whereupon he saith to it, Let no one ever eat fruit of thee—let no fruit ever grow on thee: And his disciples heard; and immediately the fig-tree withered: When the disciples saw this they expressed astonishment, saying, “How suddenly the fig-tree withered.”
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Matt. xxi,	Mark xi, 20	Luke xx,	
	21		city: And, on the morrow, [that is, on the third day of the week, commonly called Tuesday, in the morning,] as they were passing by, they saw the fig-tree quite dried up: Whereupon Peter, recollecting, saith to him, Rabbi, lo! the fig-tree, which thou didst curse, is quite dried up. In reply to which Jesus saith to them, Have faith in God; for, verily, I say to you, If ye have faith, without wavering, ye may do not only as much as is done to this fig-tree, but if any of you should say to that mountain, "Be thou lifted up, and cast into the sea;" and have no doubt in his mind, but believe that what he saith cometh to pass, whatever he may command shall be done for him: Therefore, I say to you, What things soever ye ask, when ye pray, believe that ye shall receive them, and ye shall have them. But, when ye stand praying, if ye have any ground of complaint against any one, forgive him; that your Father, who is in heaven, may forgive you your trespasses: For if ye do not forgive, neither will your Father, who is in heaven, forgive you your trespasses.
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			1 Then they came again to Jerusalem; and, as he was walking about in the temple, teaching the people, and proclaiming the glad tidings, the chief priests, and the scribes, with the elders of the people, came up to him, and accosted him, saying, Tell us, "By what authority doest thou these things? and who hath given thee authority that thou shouldst do such things?" In reply to which Jesus saith to them, Let me also ask you a question; and answer ye me: And, if ye tell me, I, also, will tell you by what authority I do these things: Whence was the baptism of John? was it from heaven, or of men? Answer me.
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			2 the elders of the people, came up to him, and accosted him, saying, Tell us, "By what authority doest thou these things? and who hath given thee authority that thou shouldst do such things?" In reply to which Jesus saith to them, Let me also ask you a question; and answer ye me: And, if ye tell me, I, also, will tell you by what authority I do these things: Whence was the baptism of John? was it from heaven, or of men? Answer me.
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23	27	1	3 Upon this they reasoned among themselves, saying, If we say, "From heaven," he will say, Why, then, did ye not believe
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Matt. xxi, 26	Mark xi, 32	Luke xx, 6	him? and if we say, "Of men," we fear all the people will stone us; for they are all firmly persuaded that John was a prophet.
27	33	7	So, in answer to Jesus, they said, We do
		8	not know whence it was. Thereupon Jesus
28			said, Neither do I tell you by what authority I do these things. But what think ye? A
			man had two sons; and, coming to the first,
29			he said, Go work, to-day, in my vineyard:
30			and he, in reply, said, I will not; but, after-
			wards, he repented, and went; and, coming
			to the second, he ordered him in like manner;
31			and he, in reply, said, I will, sir; but did not
			go: Which of the two did the will of his
			father?
			They say to him, The first.
			Jesus saith to them, Verily, I say to you,
32			The publicans, and the harlots, lead the way,
			for you, to the kingdom of God. For John
			came to you in the way of righteousness, and
			ye did not believe; but the publicans, and
			harlots, believed him; and, though ye saw
			this, ye did not, afterwards, repent, and be-
			lieve him.
	xii, 1	9	Then he addressed them and the people,
33			in parables, and said, Hear another parable:
			There was a certain landlord who planted a
			vineyard; and hedged it around; and dug
			therein, a wine lake; and built a tower; and
34	2	10	let it to tenants; and went abroad, to a dis-
			tant country, for many seasons: And, at the
			vintage season, he sent his servants to the te-
			nants, that he might receive from them some
35	3		of the product of the vineyard; but the te-
			nants, seizing his servants, beat one, and
			killed another, and stoned another. He first
			sent one; and, having seized him, they beat
	4	11	him, and sent him away empty: Again he
			sent to them another; and they, pelting him
			with stones, made short work, and sent him
		12	back shamefully handled: Again he sent a
			third; and him they wounded, and cast out:

Matth. xvi, 36	Mark xii, 5	Luke xx,	
			And many others, whom he sent in greater numbers, they treated in the same manner: Some of them they beat; and some of them they killed:
		13	Then the owner of the vineyard said, What shall I do? And, having an only son, THE BELOVED, he said, I will send my son, THE BELOVED: They will surely reverence my son, when they see him. So, at last, he sent
57 38	6 7	14	his son to them; but, when the tenants saw the son, they said, among themselves, This is the heir; come, let us kill him, and keep possession, and the inheritance will be our own. So, seizing him, they turned him out of the vineyard, and slew him. Now, when the lord of the vineyard shall come, what will he do to these tenants?
39 40	8 9	15	They say to him, <i>"Wretches! he will put them to a wretched death; and his vineyard he will let to others, who will render him the fruits in their seasons."</i>
41			Jesus saith to them, He will come, and destroy those tenants, and give his vineyard to others.
42		16	Upon hearing this they said, God forbid!
		17	But he, looking earnestly at them, said, What, then, is the meaning of this passage of scripture: Did ye never read, "The Stone which the builders rejected, was the very one for the head of the corner. This [salvation] was from the Lord, and is wonderful in our eyes." [Psalm cxviii, 27.] Therefore, I say to you, The kingdom of God shall be taken from you, and given to a nation producing the fruits thereof. And he who falleth on that Stone shall be bruised; but on whomsoever it shall fall, it will grind him to powder.
43 44	10 11	18	
45 46	12	19	Now, when the chief priests, and the scribes, and the pharisees, heard his parables, they knew that he spake of them; but, when they sought to lay hands on him, and

**Matt**  
**xxii,**  
1 seize him, they were afraid of the multitude; because  
2 they regarded him as a prophet.  
3 So Jesus, continuing his discourse, addressed them  
4 again, in parables, saying, The reign of the heavens may  
5 be compared to a temporal king, who made a marriage-  
6 feast for his son; and he sent his servants to call them  
7 who were invited, to the wedding; but they would not  
8 come. Again he sent other servants, saying, Tell them,  
9 who have been invited, Behold! I have prepared my en-  
10 tertainment: My bullocks, and my fatlings, are killed;  
11 and all things are ready. Come to the wedding-feast.  
12 But they turned away, with indifference, one to his farm,  
13 and another to his merchandise; and the rest seized his  
14 servants, insulted, and slew them. When the king heard  
15 this he was incensed, and sent forth his armies and de-  
16 stroyed the murderers, and burned their city:  
17 Then he saith to his servants, The wedding-feast is,  
18 indeed, ready; but they, who have been invited, were  
19 unworthy: Go ye, therefore, to the high-ways, and in-  
20 vite, to the wedding, as many as ye meet with. Accord-  
21 ingly the servants went out to the high-ways, and assem-  
22 bled all they met, bad and good. And the wedding was  
23 plentifully supplied with guests:  
24 And when the king came in, to see the guests, he saw  
25 there a man who had not on a wedding garment, and  
26 saith to him, Companion! how camest thou hither with-  
27 out having on a wedding garment? And he was speech-  
28 less.  
29 Then the king said to the attendants, Bind his hands  
30 and his feet, and cast him out into the outer darkness:  
31 Weeping and gnashing of teeth will be there. For  
32 there are many called, but few chosen.  
33 Then the pharisees, who had watched him  
34 diligently, went out; and, having consulted  
35 how they might ensnare him, by a discourse,  
36 they send to him their disciples, with the He-  
37 rodiens—spies, who should feign themselves  
38 to be righteous men, that they might lay hold  
39 on some word of his, in order to deliver him  
40 up to the jurisdiction, and authority, of the  
41 [Roman] governor. And, when they came,  
42 they said to him, Teacher! we know that thou

Mark xii,	Luke xx, 20
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Matt. xiii,	Mark xii,	Luke xi,	
17		22	art true, and teachest the way of God truly, and carest for no one; for thou respectest not the persons of men: Tell us, therefore, what thou thinkest, Is it lawful to pay tribute to Cæsar, or not? should we give, or should we not give?
18	15	23	But he, knowing their hypocrisy, their craftiness, and their malice, said to them, Why are ye trying me? shew me the tribute money: Bring me a denary, that I may see it.
19		24	So they brought him a denary. Then he saith to them, Whose image and inscription is this? and they said, Cæsar's.
20	16		Then Jesus, answering, said to them, Render, then, to Cæsar, the things which are Cæsar's; and to God, the things which are God's.
21	17	25	So they could not take advantage of his decision, before the people; therefore, having expressed admiration, they held their peace; and, leaving him, they went away.
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23	18	27	On the same day there came to him sadducees, who say, There is no future state—no revival of the dead; and they asked him, saying, Teacher! Moses said, and hath written for us, "that if any one's brother die, and leave a wife, without leaving children, he should take his brother's wife, and raise up a seed for his brother:" Now there were, with us, seven brothers; and the first married a wife, and died without leaving issue; then the second took her, and he died, and left no issue; and the same was the case with the third; the seven, indeed, married her, but left no issue; last of all the woman also died: At the resurrection, therefore, when they rise again, in the future state, whose wife shall she be? for she hath been the wife of the seven; for they all married her. In reply to this Jesus said to them, Ye err, not knowing the scripture, nor the power of God. The children of this world marry, and are given in marriage; but they, who shall be accounted
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Matt. xxii,	Mark xii,	Luke xx,	
		36	worthy to obtain that state, and the resurrection from the dead, neither marry, nor are given in marriage; for they can die no more; for, angel-like, they are, indeed, children of
31	26	37	God, being children of the resurrection: But, in respect to the revival of the dead, that the
			dead are raised up Moses hath, indeed, plainly shewn, as, at the bush, he styleth the Lord,
			<i>The God of Abraham, and the God of Isaac, and the God of Jacob.</i> Have ye not read, in the book of Moses, [Exod. iii, 6,] how God
32			spake thus to him, saying, "I am the God of Abraham, and the God of Isaac, and the
	27	38	God of Jacob?" Now God is not the God of the dead, but of the living; for to him all are alive: Ye, therefore, are much led astray.
			Upon this some of the scribes, addressing him, said, Teacher! thou hast spoken well; and, when the people heard, they were astonished at his manner of teaching. But when the pharisees heard that he had silenced the
33			sadducees, they flocked about him for the same purpose. And one of the scribes, an
34			expounder of the law, who had heard them disputing, and knew that he had answered
35	28		properly, coming up, asked him this question, with a view to try him, Teacher! which is the great commandment of the law—the chief
36			of all the commandments? Thereupon Jesus answered, This is the chief of all the com-
37	29		mandments, "Hear, O Israel, the Lord is our God—the Lord is One; and thou shalt love the Lord, thy God, with all thy heart, and
	30		with all thy soul, and with all thy understanding, and with all thy strength:" [Deut. vi, 4:] This is the first commandment; and
38	31		the second, resembling it, is this, "Thou shalt love thy neighbour as thyself:" [Lev. xix, 18:] There is no other commandment greater
39			than these: On these two commandments hang the whole law, and the prophets.
40			Upon this the scribe said to him, Right!
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Mat. xxii,	Mark xii,	Luke xi,	
	33		teacher! thou hast answered truly, that there is one God, and that there is no other besides him; and to love him with the whole heart, and with the whole understanding, and with the whole soul, and with the whole strength; and to love one's neighbour as himself, is more than all the whole burnt-offerings, and the sacrifices.
	34		Thereupon Jesus, observing that he had answered discreetly, said, 'Thou art not far from the kingdom of God. And after that no one ventured to question him.
41		40	Now, while the pharisees were together, Jesus, in the course of his teaching, in the temple, asked them, saying, What think ye concerning THE CHRIST? whose son is he?
42	55		They say to him, David's. He saith to them, How do the scribes say that THE CHRIST is the son of David? For David, himself, by the Holy Spirit, saith, in the book of Psalms, [Psa. cx, 1,] The Lord said to my Lord,
43		41	"Sit at my right-hand, until I make thine enemies thy footstool;" David, therefore,
44	56	42	calleth him Lord: Now if David, himself, calleth him Lord, how, then, is he his son? And none could answer him a word; nor did any presume, from that day forward, to ask him any more questions.
45	37	43	As the great multitude listened to him with pleasure, therefore, in the hearing of all the people, Jesus addressed his disciples, and, in his manner of teaching, said to them, The scribes, and the pharisees, sit in Moses' chair; observe, therefore, and do, what they enjoin; but beware not to act as they do; for they say, and do not practise: For they bind up heavy and insupportable burdens, and lay them on men's shoulders; but they, themselves, will not touch them with their finger: But all their works they do to be seen by men: For this they make their phylacteries broad; and enlarge the tufts of their garments.
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Matt xxiii.	Mark xii.	Luke xx. 46	
6	29		and are fond of walking in long robes; and love salutations in places of public resort; and the first seats in the synagogues; and the uppermost places at entertainments; and to be called, by men, Rabbi, Rabbi:
7			But, as for you, be not ye called, Rabbi; for one is your teacher, namely, THE CHRIST; and, as for you all, ye are brethren, and should call no one, on earth, Father: for one is your Father, namely, He who is in heaven: Neither be ye called, Leaders; for one is your Leader, namely, THE CHRIST: Let, therefore, the greatest among you be your attendant; for, whosoever exalteth himself shall be humbled; but he who humbleth himself shall be exalted.
8			Now alas! for you, scribes, and pharisees, hypocrites! because ye shut up the kingdom of the heavens against men; for ye neither enter in yourselves, nor suffer them who are going in, to enter.
9			Alas! for you, scribes, and pharisees, hypocrites! because ye devour widow's houses; and, for a pretext, make long prayers; for this ye shall be punished with the greater severity.
10			Alas! for you, scribes, and pharisees, hypocrites! because ye traverse sea and land to make one proselyte; and, when he is gained, ye make him doubly more a child of hell than yourselves.
11			Alas! for you, blind guides! who say, 'To swear by the temple doth not bind; but to swear by the gold of the temple is binding! Foolish and blind! which is greater, the gold, or the temple, which halloweth the gold? And to swear by the altar doth not bind; but to swear by the gift thereon, bindeth! Foolish and blind! which is greater, the gift, or the altar, which halloweth the gift? He, therefore, who sweareth by the altar, sweareth by it, and by all on it: And he, who sweareth
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Matth. 23. by the temple, sweareth by it, and by Him who dwelleth therein: And he, who sweareth by heaven, sweareth by the throne of God, and by Him who sitteth on it.

23 Alas! for you, scribes, and pharisees, hypocrites! because ye pay tithe of mint, and dill, and cummin, and have neglected the weightier matters of the law—justice, mercy, and fidelity; these ye ought to have practised, without omitting those. Blind guides! ye are skimming off the gnat, and swallowing the camel.

25 Alas! for you, scribes, and pharisees, hypocrites! because ye cleanse the outside of the cup and plate; but, on the inside, they are full of rapine and intemperance. Blind pharisee! cleanse, first, that which is within the cup and the plate; so will the outside be clean.

27 Alas! for you, scribes, and pharisees, hypocrites! because ye are like whitened sepulchres: These, indeed, appear beautiful on the outside; but, within, they are full of dead men's bones, and of all corruption. In like manner ye, also, appear, outwardly, to men, to be righteous; but ye are, inwardly, full of hypocrisy and malignity.

29 Alas! for you, scribes, and pharisees, hypocrites! because ye build the sepulchres of the prophets, and adorn the monuments of the righteous, and say, If we had been in the days of our fathers, we would not have been their accomplices in the blood of the prophets: So ye testify against yourselves, that ye are the sons of them who killed the prophets; and, as for you, ye will fill up the measure of your fathers.

33 Serpents! brood of vipers! how can ye escape the punishment of hell! For this, lo! I am about to send you prophets, wise men, and scribes; and some of them ye will kill and crucify; and some of them ye will scourge in your synagogues, and persecute from city to city; so that upon you will come all the righteous blood, shed upon the earth, from the blood of righteous Abel, to the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily, I say to you, All these things will come on this very generation.

37 Oh! Jerusalem! Jerusalem! thou that killest the prophets, and stonest them who are sent to thee! how often have I desired to gather thy children, even as a hen ga-

Matt. xxiii, 58 59	Mark xii, 41 42 43 44	Luke xxi, 1 2 3 4 5 6	<p>thereth her chickens under her wings! but ye would not. Behold! this house of yours is left desolate for you; for I say to you, Henceforth ye shall not see me until ye say, Blessed he, who is coming in the name of the Lord!</p> <p>Now Jesus, having taken a seat over against the treasury, looked up, and observed in what manner the multitude were throwing money into the treasury; and he beheld the rich casting in their gifts, and saw that many, who were rich, threw in a great deal; at length a poor widow came, and he saw her throwing into it two mites, which make a farthing, whereupon, having called his disciples to him, Jesus saith to them, Verily, I say to you, That poor widow hath thrown in more than all those who have thrown into the treasury; for they all cast in, for their homage, gifts to God, and contributed, only a part of their superfluous store; but she hath thrown in all the little which she had for her subsistence—even all her living.</p> <p>Then Jesus went out; and, as he was going from the temple, one of his disciples saith to him, Teacher! see! what huge stones, and stately buildings! whereupon Jesus, answering, saith to him, Thou seest these great buildings! there shall not be left one stone on another, which shall not be demolished. And, as some were speaking of the temple, how it was adorned with beautiful stones, and dedications, he said, With regard to all those things on which ye are gazing, days will come in which there will not be one stone left on another, which shall not be thrown down.</p>
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## SECTION XL.

Matt. xxiv.	Mark xiii.	Luke xxi.	
3	3		On the next day, [that is, on the fourth day of the week, commonly called Wednesday, in the morning,] when Jesus was sitting on the mount of Olives, over against the temple, and his disciples were coming to point out, to him, the buildings of the temple, Peter, and James, and John, and Andrew, asked
		7	him, in that private place, and said, Teacher, tell us, when shall those things happen? what will be the sign when all those things are about to be accomplished? and what the sign of thy coming? and of the conclusion of this age?
4	5	8	Thereupon Jesus, in answer to them, took occasion to say,
			Take heed that none seduce you, and that ye be not led astray; for many will come in my name, saying, "I am the CHRIST;" and
5	6		"The time is come;" and will seduce many;
6	7	9	therefore, go not ye after them: And, when ye hear of wars, and rumours of wars, and insurrections, as ye soon will, be not alarmed, nor terrified; for these things must first hap-
			pen; but the end is not yet: It will not im-
7	8	10	mediately follow. Then he said to them,
			Nation will rise against nation; and kingdom
		11	against kingdom; and there will be famines, and pestilence, and earthquakes, in divers
			places; and there will be commotions, and
8			awful sights, and great signs in heaven; now
	9		all these are the beginning of sorrows: Now
		12	look, ye, to yourselves; for, before all these
9			events, they will lay their hands on you, and deliver you up to councils, and synagogues,
			and prisons; and ye will be scourged, and
			afflicted; and some of you will be put to
			death; and ye will be hated, by all the nations,
10			on the account of my name. And many will
			then be stumbled, and will deliver up one

Matt. xxiv, 11 12 13	Mark xiii, 13 10 11 12	Luke xxi, 13 13 14 15 16 17 18 19 20 21	<p>another, and hate one another. And many false prophets will rise up, and deceive many. And, because iniquity will abound, the love of many will grow cold; but he, who perse- vereth to the end, shall be saved. Ye will be scourged, and brought before governors, and kings, for my sake; to bear testimony to them; for the glad tidings must be pro- claimed to all the nations; and this will give scope for your testimony, when ye are led be- fore kings, and governors, on account of my name:</p> <p>Therefore, when they bring you, to deli- ver you up, be not solicitous, before-hand, what to say; but settle it in your minds not to premeditate what defence ye shall make; and, whatever shall be suggested to you, on the occasion, speak that; for it is not ye, who speak, but the HOLY SPIRIT: For I will give you a mouth, and wisdom, which your adversaries shall not be able to contradict, or withstand.</p> <p>Now brother will deliver up brother to death; and a father a son; and children will rise up against parents, and cause them to be put to death: And ye will be delivered up by parents, and brothers, and kinsmen, and friends; and some of you will be put to death; and, on the account of my name, ye will be hated by all; but not a hair of your head shall be lost. The good news, of the reign, shall be proclaimed throughout the whole world, for a testimony to all the nations; and then will come the end.</p> <p>By your perseverance keep possession of yourselves; and, when ye see Jerusalem en- compassed with armies, and the <i>abomination of desolation</i>, which is spoken of by Daniel, the prophet, standing in a holy place—erected where it ought not, (reader attend!) then know that its desolation is near: Then let them, who are in [the district of] Judea, flee</p>
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Matt. xxiv,	Mark xiii,	
17	13	to the mountains; and let them, who are in this [city,] withdraw; and let not them, who are in the regions, enter it; and let not him, who is on the house-top, go down into the house, and enter it, to carry away any thing out of the house; and let not him, who is in the field, turn back to take up his mantle: Pray, therefore, that your flight may not be in winter, nor on a sabbath-day; for, in those days, there will be great affliction; such distress as hath not happened from the beginning—from the beginning of the creation, which God created, till now—no, nor ever shall be: Indeed, if those days were not shortened—if the Lord had not shortened those days, no flesh could escape; but, for the sake of the chosen, whom God hath made choice of, those days shall be shortened—he hath shortened those days.
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23	21	Now if, at that time, any one say to you, Lo! the Christ is here! or, Lo! he is there! believe it not; for false Christs, and false prophets, will rise up, and give out great signs and wonders, so as to deceive, if it were possible, even the chosen ones: Be ye upon your guard; lo! I have told you all; lo! I have forewarned you; therefore, if they say to you, Lo! he is in the desert! go not out: Or, Lo! he is in the secret apartments! do not believe them: For as the lightning, which breaketh forth from the east, shineth even to the west, so will the coming of the Son of Man be; for, wherever the carcase is, there will the eagles be assembled: Because these are days of vengeance, that all which is written may be accomplished: Alas! for the women with child! and for them who give suck in those days! for there will be great distress in this land; and wrath on this people: They shall fall by the edge of the sword; and shall be led captive into all nations; and Jerusalem shall be trampled down by the nations, until the times of the nations be completed.
24	22	
25	23	
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		<div>Luke xxi, 22</div>
19	17	23
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29	24	25
		Now straightway, after the tribulation of those days—in the days after that distress,

Matt. xv,	Mark xiii,	Luke xxi,	
		26	there will be signs in sun, and moon, and stars; and, on the earth, anguish of nations in perplexity; while the sea is roaring, and the billows thereof, and men are fainting with fear, and apprehension, of the things coming on the world. The sun will be darkened; and
	25		the moon will not give her light; and the stars of heaven will continue falling; and the powers, which are in the heavens, will be shaken; and then will appear the sign of the
50	26	27	SON OF MAN in heaven; then shall be seen the SON OF MAN, coming in clouds, with
			GREAT POWER AND GLORY; and then will all the tribes of this land mourn, when they shall see the Son of Man coming, on the clouds of heaven, with power and great glory:
31	27		And he will then send out his messengers, with a loud-sounding trumpet, and they will gather his chosen ones from the four winds; from one extremity of the heaven to the other; from the remotest part of the earth to the re-
		28	motest part of heaven. Now, when these things begin to come to pass, look up, and lift up your heads, for your deliverance is drawing near.
32	28	29	Then he said to them, by way of parable,
		30	View that fig-tree, and all the trees, and learn this parable from that fig-tree: When its branches become tender, and put forth leaves—when all the trees now begin to shoot forth, on seeing them ye know, of yourselves, that
33	29	31	the summer is now near; so, when ye see all these things coming to pass, know also, assuredly, that he is near—at the door—that the reign of God is at hand.
34	30	32	Verily, I say to you, This very generation shall not pass away till all these things come to pass; the heaven, and the earth, shall pass away; but my words shall not pass away:
35	31	33	But with respect to the day, and the season, that no man maketh known; neither the angels who are in heaven; nor the Son; none
36	32		



Matt. xxiv, 37 38 39 40 41	Luke xii, 34 35 36	<p>but my Father only; for as the days of Noah were, so will the COMING OF THE SON OF MAN be: For as, in the days before the deluge, they were eating, and drinking, marrying, and giving in marriage, till the day Noah entered the ark, and they did not know till the flood came, and swept them all away, so will the COMING of the Son of Man be. Two men will be then in the field, the one is taken and the other left; two women will be grinding at the mill, the one is taken and the other left: Therefore take heed to yourselves, that your hearts be not surcharged with excess of meat, or drink, or worldly cares, and that day come upon you unawares; for it will come upon all who are settled on the face of this whole land: Watch, therefore, praying on every occasion, that ye may be accounted worthy to escape all these things, which will soon come to pass, and to stand before the SON OF MAN. Watch, therefore, because ye do not know at what season your Lord cometh; but this ye know, that if the master of a family knew at what watch the thief would come, he would be upon guard, and not suffer him to break into his house. Be ye, therefore, ready prepared; because the Son of Man cometh at an hour ye least expect.</p> <p>Who is, indeed, the faithful and prudent servant, whom his lord hath set over his household, to give them their food in due season? Happy that servant whom his lord, when he cometh, shall find thus employed. Verily, I say to you, He will set him over all his estate; but, if that servant, being wicked, should say in his heart, "My lord delayeth his coming;" and begin to beat his fellow servants; and to eat and drink with drunkards; the lord of that servant will come, on a day, when he least expecteth, and at an hour of which he is not aware, and will scourge him in the severest manner, and assign him his portion with the hypocrites: Weeping and gnashing of teeth will be there.</p> <p>Look, watch, and pray, for ye do not know the time. As when a man was going to travel; on leaving his family, and assigning to his servants their charges—to every one his work, he commanded the porter to watch:</p>
Mark xiii, 33 34		

Mark  
xiii,  
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Matt  
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Watch ye, therefore, (for ye do not know when the master of the family cometh—whether in the evening, or at midnight, or at cock-crowing, or in the morning;) lest, coming unexpectedly, he find you asleep. Now, what I say to you, I say to all, Watch.

Now with respect to this, the reign of the heavens may be compared to ten virgins, who took their lamps and went out to meet the bridegroom; and five of them were prudent, and five foolish: They who were foolish took their lamps, but did not take oil with them; but the prudent took oil, in their vessels, with their lamps; and, while the bridegroom tarried, they all became drowsy and fell asleep: And, at midnight, there was a cry, "Behold! the bridegroom is coming! Go out and meet him:" Then all the virgins arose and trimmed their lamps; and the foolish said to the prudent, Give us some of your oil, for our lamps are going out:

In reply to which the prudent said, Perhaps there will not be enough for us and you; therefore go rather to them who sell, and buy for yourselves. And, while they were going to buy, the bridegroom came; and they, who were ready, went in with him to the wedding-feast, and the door was shut:

And after that the other virgins came, saying, Master! master! open for us: But he, in reply, said, Verily, I say to you, I do not know you.

Watch, therefore, because ye do not know the day, nor the season, when the Son of Man cometh: For as a man, who was going to travel, called his servants, and committed to them his effects, and gave to one five talents, and to another two, and to another one—to every one according to his respective ability, and straightway set out on his journey: Then he, who had received the five talents, went and traded with them, and made other five talents; and, in like manner, he, who received the two, gained also other two; but he, who received the one, went and digged a hole in the ground, and hid his master's money:

And, after a long time, the master of these servants cometh, and reckoneth with them; whereupon he, who received the five talents, came, and brought other five talents, saying, Sir, thou deliveredst to me five talents;

Matt. here are, besides them, five other talents, which I have  
 xiv. gained: And his master said to him, Well done, good  
 21 and faithful servant! thou hast been faithful in a small  
 trust; I will give thee a much greater; enter into the  
 22 joy of thy master. Then he, who had received the two  
 talents, came, and said, Thou deliveredst to me two ta-  
 23 lents; here are, besides them, other two talents, which  
 I have gained: His master said to him, Well done, good  
 and faithful servant! thou hast been faithful in a small  
 24 trust; I will give thee a much greater; enter thou into  
 the joy of thy master. Then he, who had received the  
 one talent, came, and said, Sir, I knew that thou art a  
 25 hard man, reaping where thou hast not sown, and ga-  
 thering where thou didst not scatter; so, being afraid, I  
 26 went and hid thy talent in the ground; here it is; thou  
 hast what is thine own: Thereupon his master said to  
 him, Malignant and slothful servant! thou knewest that  
 I reap where I did not sow, and gather where I did not  
 27 scatter; thou shouldst, therefore, have lodged my money  
 with the bankers, that, at my return, I might have re-  
 28 ceived mine own, with interest: Take, therefore, the ta-  
 lent from him, and give it to him who hath the ten talents:  
 29 For to every one who improveth, more shall be given,  
 and he shall abound; but from him who doth not im-  
 30 prove, even that which he hath shall be taken away: And  
 turn out this unprofitable servant into the outer darkness:  
 Weeping and gnashing of teeth will be there.

31 So when the SON OF MAN shall come in his glory,  
 and all the holy angels with him, he will then sit on the  
 32 throne of his glory; and before him shall be assembled all  
 the nations; and he will separate them, one from ano-  
 ther, as a shepherd separateth the sheep from the goats:  
 33 And he will place the sheep on his right, and the goats  
 on his left:

34 Then he will say to them on his right, Come ye, blessed  
 of my Father, inherit the kingdom prepared for you from  
 35 the foundation of the world: For I was hungry, and ye  
 gave me food; I was thirsty, and ye gave me drink; I  
 36 was a stranger, and ye lodged me; naked, and ye clothed  
 me; sick, and ye took care of me; I was in prison, and  
 ye visited me:

37 Then the righteous will answer him, saying, Lord,

when did we see thee hungry, and feed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and lodged thee? or naked, and clothed thee? or when did we see thee sick, or in prison, and come to thee?

And the king, in reply, will say to them, Verily, I say to you, Inasmuch as ye have done this to one of these, my brethren, even the least, ye have done it to me.

Then he will say to them on his left, Depart from me, ye cursed, into the fire which is everlasting—that prepared for the devil and his angels: For I was hungry, and ye gave me no food; I was thirsty, and ye gave me no drink; I was a stranger, and ye did not lodge me; naked, and ye did not clothe me; sick, and in prison, and ye did not visit me:

Then they will answer him, saying, Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee?

And he will answer them, saying, Verily, I say to you, Inasmuch as ye have not done this to any, the least of these, ye have not done it to me:

So these shall go to everlasting punishment; and the righteous to an everlasting life.

## SECTION XLI.

Thus Jesus spent the days, teaching in the temple, and at night he went out and lodged on the mount, called the mount of Olives; and, early in the morning all the people resorted to him, to hear him.

Now the festival of unleavened bread, which is called *Pascha*, [the passover,] was drawing near, and the chief priests, and the scribes, were contriving how they might kill him; for they were afraid of the people: But Satan entered into Judas, surnamed Iscariot, who was one of the twelve, and he went and talked with the chief priests, and the chief officers of the temple guard, how he could deliver him up to them: And they were glad, and covenanted with him to give him money, and he agreed, and sought a favourable opportunity to deliver him up without tumult.

Now after two days was the passover, and the festival of unleavened bread; and, when Jesus had

Matt. xxvi, 2	Mark xiv, 2	John xii, 1	
3			finished all those discourses, he said to his disciples, Ye know that two days hence is the pascha, [the festival of the passover,] when the Son of Man is to be delivered up to be crucified. At that time the chief priests, and the scribes, and the elders of the people, were convened at the court of the high priest, whose name was Caiaphas, and were consulting how they might take Jesus by surprise, and kill him: And they said, Not at the festival, that there may not be a tumult among the people. But a supper being made for Jesus, in Bethany, where Lazarus was, who had been dead—whom Jesus had raised from the dead, and Jesus being there, in the house of Simon, the leper, Martha waited, and Lazarus was one of the guests who were at table with him. And, while they were at table, there came a woman, namely, Mary, with an alabaster phial of balsam—having taken a pound of pure unadulterated balsam of spikenard; which is very costly, she came, and, shaking the phial, she poured out of it on the head of Jesus, while he was at table; and anointed his feet, when she had wiped his feet with the tresses of her hair; and the house was filled with the odour of the balsam. At seeing this some of the disciples expressed indignation, saying, Why this profusion! for it might have been sold for a great sum—for more than three hundred denaries, and given to the poor. In particular one of them, namely, Judas Iscariot, son of Simon, who was about delivering him up, said, Why was not this balsam sold for three hundred denaries, and given to the poor? This he said not that he cared for the poor, but because he was a thief, and had the purse, and carried off what was put in it.
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10	6	7	And, as they were restraining her, Jesus, having observed this, said, Let her alone: Why do ye trouble her? She hath done a

Matt. xxvi, 11	Mark xiv, 7	John xii, 8
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good office for me: For ye have the poor always with you; and can, when ye please, do them good; but me ye have not always:

She hath done what she could: She hath kept this for the day of preparing my body for burial; for, in pouring this balsam on my body, she hath done it to embalm me: She hath come beforehand to anoint my body for its embalming. Verily, I say to you, In what part soever of the world, the glad tidings shall be proclaimed, mention will also be made of what this woman hath done; and it will be mentioned to her honour.

Upon this Judas Iscariot, one of the twelve, went to the chief priests in order to deliver him up, and said to them, What will ye give me, and I will deliver him up to you? And when they heard they rejoiced exceedingly, and promised to give him money; and they weighed to him thirty pieces of silver: And, from that time, he watched a fair opportunity to deliver him up.

## SECTION XLII.

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Luke xxii, 7
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Now when the day before the festival of unleavened bread was come, [that is, the fifth day of the week, commonly called Thursday, the fourteenth day of the first month,] on which the paschal lamb was to be killed, the disciples said to Jesus, Where wouldst thou have us go and prepare, for thine eating the pascha? [that is, the passover.] Upon which he said to Peter and John, Go ye and prepare the paschal lamb, that we may eat: And they said to him, Where dost thou wish us to prepare it? And he said to them, Behold! as ye enter the city, ye will meet a man carrying a pitcher of water—follow him to the house whither he goeth, and say to the master of that house, The teacher saith, My time is near: At thy house I am to celebrate this

Matt. xxvi,	Mark xiv, 15	Luke xxii, 12	passover: Where is the dining-room, that I may eat it with my disciples? and he will shew you a large upper room, ready furnished; make preparation for us there.
19	16	13	Accordingly, these disciples went, as Jesus ordered them; and, coming to the city, they found as he had told them; and prepared the paschal lamb.
20	17	14	And in the evening, when the hour was come, [that is, at the setting of the sun, when the <i>Opsia</i> , the second watch, was coming on,] Jesus came, and placed himself at table, with the twelve apostles, and said to them,
		15	Much have I longed to eat this paschal lamb with you before I suffer; for I say to you, I shall not eat of it any more until it be accomplished in the reign of God.
		17	Then, having taken a cup, he gave thanks, and said, Take this, and share it among yourselves;
		18	for I say to you, I will not drink of the product of the vine until the reign of God come.
		John xiii, 1	Now, before this festival of the passover, as Jesus knew that his time was come that he should remove from this world to the Father; and as he loved his own, who were in the world, he loved them to the last; and, there having been a contest among them in respect to this— <i>which of them should be the greatest</i> ; therefore, when supper was coming in, [while the attendants were bringing in the supper,] (the devil having already put it into the heart of Judas Iscariot, son of Simon, to deliver him up,) Jesus, knowing that the Father had given all things into his hand, and that he had come forth from God, and was going to God, riseth from the supper, and layeth aside his upper garments; and, having taken a towel and girded himself, he then poureth water into the basin, and began to wash the feet of the disciples, and to wipe them with the towel with which he was
	Luke xxii, 24		
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Luke  
xxii,

John  
xiii, 6

girded. He cometh, therefore, to Simon Peter—  
whereupon Peter saith to him, *Master! thou wash  
my feet!* Jesus answered, and said to him, What I  
am doing thou dost not comprehend at present;  
but thou shalt know hereafter. Peter saith to him,  
Thou shalt never wash my feet. Jesus answered  
him, Unless I wash thee, thou hast no portion in  
me.

Simon Peter saith to him, Master, not my feet  
only; but also the hands, and the head.

Jesus saith to him, He who hath bathed needeth  
only to wash the feet, the rest of the body being  
clean. Now ye are clean; but not all. (For he  
knew who was about delivering him up; therefore  
he said, Ye are not all clean.)

So, when he had washed their feet, and put on  
his upper garments, having again taken his place  
at the table, he said to them, Consider what I have  
done to you. The kings of the nations exercise  
dominion over them; and they, who tyrannise over  
them, are styled benefactors; but, with you, it must  
not be so: But let the elder, among you, be as the  
younger; and the leader, as he who waiteth at ta-  
ble; for which is greater, he who is at table? or he  
who waiteth? Is it not he who is at table? But I  
am among you as he who waiteth.

Ye call me the Master, and the Teacher; and ye  
say right, for so I am: If I then, the Master, and  
the Teacher, have washed your feet, ye ought to  
wash one another's feet; for I have set you an ex-  
ample, that ye may do as I have done to you.

Verily, verily, I say to you, The servant is not  
greater than the master; nor is a messenger greater  
than he who sent him. If ye know these things,  
happy are ye if ye practise them.

Then, having taken a loaf, when they were  
eating, he gave thanks, and brake, and gave  
to them, saying, This is my body, which is  
given for you: Do this for a remembrance  
of me: But lo! the hand of him, who is  
about to deliver me up, is with me on the  
table.

Matt.  
xxvi,  
26

Mark  
xiv, 22

Luke  
xxii,  
19

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Matt. xxvi,	Mark xiv,	Luke xxii, 22	John xiii,	
				The SON OF MAN departeth, indeed, as it hath been determined; but alas! for that man by whom he is delivered up.
			18	I do not speak of you all: I know whom I have chosen. But, that the scripture may be fulfilled, He who is eating bread with me hath lifted up his heel against me, [Psalm xli, 9.] This
			19	I tell you before it cometh to pass, that when it cometh to pass ye may believe me to be what I am.
			20	Verily, verily, I say to you, He who receiveth whomsoever I send, receiveth me; and he who receiveth me, receiveth him who sent me.
	18		21	Having said this, Jesus was troubled in spirit, and testified, and said, while they were at table, and eating, Verily, verily, I say to you, One of you is to deliver me up. Upon this his disciples, being very sorrowful, began, every one to inquire, within themselves, which of them it could be who would do this; and to say to him, Master! am I?
19	19	23		Thereupon he, answering, said, One of the twelve, who hath dipped his hand in the dish with me, is to deliver me up. The SON OF MAN departeth, as it is written of him; but alas! for that man by whom the SON OF MAN is delivered up. Good were it for that man if he never had been born.
23	20			Even Judas, who was about to deliver him up, having taken an opportunity, said, Rabbi, am I? for, while the disciples were looking at one another, doubting of whom he spake, there was one of the disciples, [namely,] he whom Jesus loved, reclined at table,
24	21			next to Jesus; Simon Peter, therefore, beckoned to him to ask who it might
25			22	
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Matt. xxvi,	Mark xiv,	Luke xxii,	John xiii, 25	be of whom he had spoken; thereupon he, bending back his head to Jesus' breast, saith to him, Master, who is it?
			26	Jesus answered, It is he to whom I will give this morsel, after I have dipped it. Then, having dipped the morsel, he gave it to Judas, the son of Simon; and Judas, addressing him, said, <i>Am I?</i>
			27	<i>Rabbi?</i> and Jesus said to him, Thou hast said [it; meaning, Yea:] And, after the morsel, Satan then entered into him. Therefore Jesus said to him, What thou doest, do quickly.
			28	Now none of them, at table, knew for what purpose he said this to him:
			29	For some thought, as Judas had the purse, that Jesus was saying to him, Buy what we have need of for the festival; or, that he should give something to the poor.
			30	He then, having received the morsel, went out immediately. Now it was night; [that is, after the sun was set.]
			31	When he then was gone, Jesus said, Now is THE SON OF MAN about to be glorified; and God is about to be glorified by him.
			32	Since God is glorified by him, he shall, himself, receive glory from God: Indeed, without delay, God will glorify him.
37	23	20		Then, in like manner, [as he did the loaf,] having taken the cup, after supper, and given thanks, he gave it to them, saying, Drink ye all of it; and, when they had all drunk of it, then he said to them, This cup is my blood—
38	24			that of the new covenant by my blood—that shed for many, for the remission of sins.
29	25			Verily, I say to you, I will not, henceforth, any more drink of the product of the vine, until the day when I shall drink it new, with you, in my Fa-

- Luke  
xxii.  
28  
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- John  
xiii.  
 ther's kingdom—in the reign of God. Now ye are they who have continued steadily with me, in my trials; therefore, as my Father covenanted with me for a kingdom, I covenant with you, that ye shall eat and drink, at my table, in my kingdom; and sit on thrones, judging the twelve tribes of Israel.
- 33 Children! yet a little while I am with you. Ye will seek me; and, as I said to the Jews, "*Whither I am going, ye cannot come;*" so I now say to you.
- 34 A new commandment I give you—that ye love one another—that, as I have loved you, ye love one
- 35 another: By this all men will know that ye are my disciples; if ye exercise mutual love.
- 36 Simon Peter saith to him, Master, whither art thou going? Jesus answered him, Whither I am going thou canst not follow me now; but, hereafter, thou wilt follow me.
- 37 Simon Peter saith to him, Master, why cannot I follow thee now? I will lay down my life for thee.
- 31 38 Then the Lord, in reply, said to Simon, "Thou wilt lay down thy life for me!" Simon! Simon! behold! Satan hath earnestly requested to have you
- 32 in his power, that he may sift you as wheat; and I have prayed for thee, that thy faith may not quite fail; therefore, when thou hast recovered thyself,
- 33 strengthen thou thy brethren. Upon this Peter saith to him, Master, I am ready to go with thee to prison, and to death.
- 34 Then Jesus said, I tell thee, Peter, Verily, verily, I say to thee, A cock will not crow, this day, before thou wilt thrice deny that thou knowest me.
- 35 Then he said to them, When I sent you without purse, and scrip, and sandals, did ye want any
- 36 thing? and, when they said No, then he said to them, But now, let him who hath a purse, take it; and likewise a scrip; and let him, who hath not a
- 37 sword, sell his mantle and buy one; for I say to you, This portion of scripture, "*And he was ranked with malefactors;*" [Esaïas liii, 12;] must yet be accomplished in me: For the things, concerning me, are coming to a close.

John  
xiv,Luke  
xxii,  
38

Then they said, Master, here are two swords.  
And he said, It is enough.

Let not your hearts be troubled. Trust in God:  
Trust also in me. In my Father's house there are  
many mansions: If there were not would I have said to  
you, "*I am going to prepare a place for you?*" Now  
when I have gone, and prepared a place for you, I will  
come again, and take you to myself; that where I am ye  
may be also: Now ye know whither I am going, and ye  
know the way.

Thomas saith to him, Master, we do not know whither  
thou art going; how then can we know the way?

Jesus saith to him, I am the WAY, and the TRUTH,  
and the LIFE: No one cometh to the Father but by me.  
Had ye known me ye would have known my Father also;  
but, henceforth, ye know him, and have seen him.

Philip saith to him, Shew us the Father, and it suf-  
ficeh.

Jesus saith to him, Am I so long with you, and hast  
thou not known me, Philip? He who hath seen me hath  
seen the Father; how then dost thou say, *Shew us the  
Father?* Dost thou not believe that I am in the Father,  
and the Father in me? The words which I speak to you,  
I do not speak from myself; and it is the Father, him-  
self, abiding in me, who doeth the works. Believe me  
that I am in the Father, and that the Father is in me; at  
least believe me on account of the works themselves.  
Verily, verily, I say to you, He who believeth in me,  
even he shall do the works which I do; nay, works  
greater than these he shall do, because I am going to the  
Father; and, whatever ye ask in my name, that I will do.  
That the Father may be glorified by the Son, if ye ask  
any thing in my name I will do it. If ye love me, keep  
my commandments; and I will ask the Father, and he  
will give you another Monitor, that he may continue with  
you for ever—even the Spirit of Truth, which the world  
cannot receive, because it neither seeth him, nor knoweth  
him; but ye know him, because he abideth with you,  
and will be in you. I will not leave you orphans. I am  
about to come to you. Yet a little while, and the world  
seeth me no more; but ye see me. Because I live, there-  
fore, ye shall live. In that day ye will know that I am in

**Joh** my Father, and that ye are in me, and I in you. He who  
**xiv,** hath my commandments, and keepeth them, he it is who  
**21** loveth me; and he, who loveth me, will be loved by my  
 Father; and I will love him, and manifest myself to him.

**22** Judas, (not the Iscariot,) saith to him, Master, how is  
 it that thou wilt manifest thyself to us, and not to the  
 world?

**23** Jesus, in reply, said to him, If any one love me, he will  
 keep my word, and my Father will love him; and we  
**24** will come to him, and make an abode with him. He  
 who doth not love me, doth not keep my words. Now  
 the word, which ye hear, is not only mine, but the Fa-  
 ther's, who sent me.

**25** These things I have spoken to you, while I remain  
**26** with you; but the Monitor—the Holy Spirit, which the  
 Father will send, in my name, he will teach you all  
 things; and bring to your remembrance all that I have  
 said to you.

**27** Peace I leave with you: This peace of mine I give  
 you. It is not as the world giveth, that I give to you.  
**28** Let not your hearts be troubled, nor dismayed. Ye have  
 heard me say to you, I am going away—and I am com-  
 ing to you: If ye love me ye should rejoice; because I  
 said, I am going to the Father; for my Father is greater  
 than I.

**29** Now I have told you before it come to pass; that  
 when it is come to pass ye may believe.

**30** I shall not discourse much more with you; for the  
 archon, [the ruler,] of this world is coming, and hath  
**31** nothing to do with me; save only that the world may  
 know that I love the Father, and do as he commanded  
 me.

Arise, let us go hence.

## SECTION XLIII.

**xv, 1** I am the true vine, and my Father is the vine-dresser.  
**2** Every branch, in me, which beareth not fruit, he loppeth  
 off; and every branch, which beareth fruit, he cleaneth,  
 to make it more fruitful.

**3** Now ye are clean, through the word which I have  
**4** spoken to you. Abide in me, and [I will abide] in you.

John  
xv,  
3

As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can ye, unless ye abide in me. I am the vine, ye are the branches.

He who continueth in me, and I in him, he it is who beareth much fruit. Because separated from me ye can bear nothing, if any one continueth not in me he is thrown away, as a branch when it is withered: Such, indeed, are gathered up, and thrown in the fire, and burned. If ye continue in me, and my words continue in you, ask what ye will, and it shall be done for you; by this my Father is glorified. That ye may bear much fruit ye must be my disciples.

As the Father hath loved me, so I have loved you: Continue ye in my love. If ye keep my commandments ye shall continue in my love; as I have kept my Father's commandments and continue in his love.

These things I have spoken to you that my joy, in you, may continue, and that your joy may be complete. This is my commandment—that ye love one another as I have loved you: No one hath greater love than this, that he would lay down his life for his friends: Ye are my friends, if ye do that which I have commanded you: I no longer call you servants, because the servant doth not know that which his lord doeth; but I have called you friends, because I have made known to you all that I have heard from my Father.

It was not you who chose me; but it was I who chose you, and placed you, that ye may go forth, bearing fruit, and that your fruit may continue; that the Father may give you whatever ye ask him in my name.

These things I command you that ye may love one another. If the world hate you, consider that it hated me before you: If ye were of the world, the world would love its own; now, because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word which I spake to you, "The servant is not greater than the master:" If they have persecuted me, they will also persecute you: If they have watched my words, they will also watch yours. But all these things they will do to you, on account of my name, because they do not know him who sent me. If I had not come, and spoken to them, they would not have had

John  
xv, 23 sin; but now they have no excuse for their sin. He who  
hateth me, hateth my Father also.

24 If I had not done among them works which no other  
25 did, they would not have had sin; but now, though they  
have seen, they have hated both me and my Father; but  
by this is fulfilled the word which is written in their law,  
[Psalm xxxv, 19,] "They hated me without cause."  
26 Now when the Monitor, whom I will send to you from  
the Father, is come—the Spirit of Truth, who proceedeth  
27 from the Father, he will testify concerning me. And, as  
for you, bear ye witness also, because ye have been with  
me from the beginning.

xvi, 1 These things I have spoken to you, that ye may not be  
2 stumbled. They will excommunicate you: "Indeed a  
time is coming when whosoever killeth you, will think  
3 that he is doing an act of religious worship to God: And  
these things they will do to you, because they know nei-  
4 ther the Father nor me: But I have spoken these things  
to you that, when that time cometh, ye may remember  
that I mentioned them to you: I did not tell you them  
5 from the beginning, because I was with you: But now  
I am going to him who sent me, and none of you asketh  
6 me, "Whither art thou going?" but, because I have  
7 told you these things, sorrow hath filled your hearts; but  
I tell you this truth, It is for your advantage that I go  
away; for, if I do not go away, the Monitor will not come  
to you; but, when I go away, I will send him to you;  
8 and, when he is come, he will convict the world in re-  
spect to sin; and in respect to righteousness; and in re-  
9 spect to judgment: In respect to sin, because they do  
10 not believe in me; and, in respect to righteousness, be-  
11 cause I go to my Father, and ye see me no more; and,  
in respect to judgment, because the prince of this world  
13 is judged. I have still many things to say to you, but  
13 ye cannot bear to hear them now; but when He, the  
Spirit of Truth, is come, he will lead you into all the  
truth; for he will not speak from himself; but will speak  
whatsoever he shall have heard; and explain to you the  
14 train of events: He will glorify me; for he will receive  
15 of mine, and communicate to you: All that the Father  
hath is mine; therefore, I said, "He will receive of mine,  
and communicate to you."

John  
xvi, 16

Yet a little while and ye do not see me; and again, a little while and ye shall see me, because I am going to the Father.

17 Upon this some of his disciples said, one to another, What is this which he saith to us, "A little while and ye do not see me; and again, a little while and ye shall see me;" and, "because I am going to the Father:"  
18 What is this little while of which he speaketh? we do not comprehend what he saith.

19 As Jesus knew that they were desirous to ask him, he, therefore, said to them, Do ye inquire, among yourselves, concerning this? because I said, "A little while and ye do not see me; and again, a little while and ye shall see me:"  
20 Verily, verily, I say to you, Ye will weep and mourn: but the world will rejoice: Ye will be sorrowful; but your sorrow shall be turned into joy. A woman, in travail, hath sorrow, because her time is come; but, when the child is born, she no more remembereth her anguish, for joy that a man is born into the world: So ye, at present, are in grief; but I will see you again; and your hearts shall be made joyful; and that joy, of yours, no one shall take from you: Now in that day ye will not ask me any thing. Verily, verily, I say to you, What-  
21 ever ye shall ask the Father, in my name, he will give you. Hitherto ye have asked nothing, in my name. Ask, and ye shall receive, that your joy may be complete.  
22 These things I have spoken to you in parables; but a time is coming when I will no more speak to you in parables; but, with plainness of speech, tell you respecting the Father. In that day ye will ask in my name; and I do not say to you that I will ask the Father for you; for the Father, himself, loveth you, because ye have loved me, and believed that I came from God. I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father.

23 His disciples say to him, Behold! now thou speakest plainly, and usest no parable: Now we know that thou knowest all things, and hast no need that any should ask thee questions: By this we believe that thou camest forth from God.

24 Jesus answered them, Do ye now believe? lo! the time is coming, indeed, is now come, when ye shall be scat-



John  
xvi,  
33

tered—every one to his own home, and leave me alone. Yet I am not alone, because the Father is with me. These things I have spoken to you, that ye may have peace in me. In this world ye will have trouble; but, take courage, I have overcome the world.

xvii, 1

Having spoken this, Jesus raised his eyes to heaven, and said,

1 Father! the hour is come: Glorify thy Son, that thy  
2 Son may glorify thee; that, as thou hast given him power  
3 over all flesh, he may, according to that which thou hast  
4 given him, give to these everlasting life. Now this is the  
5 life everlasting, that they know thee, the only true God,  
6 and Jesus Christ, whom thou hast sent.

7 I have glorified thee on the earth. I have finished the  
8 work which thou gavest me to do. Now, therefore, O Father,  
9 glorify me with thyself, with that glory which I had,  
10 in thy presence, before the world existed. I have made  
11 known thy name to the men whom thou gavest me out  
12 of the world: They were thine; and thou gavest them to  
13 me; and they have kept thy word; they now know that  
14 all those things, which thou gavest me, come from thee:  
15 Because I have given them the doctrines which thou  
16 gavest me, they, therefore, have received them; and they  
17 know, certainly, that I came forth from thee, and believe  
18 that thou didst send me.

9 I pray for them: I am not praying for the world, but  
10 for them whom thou gavest me; because they are thine—  
11 and all that are mine are thine, and thine mine; and I am  
12 glorified by them; and am no longer in the world; but  
13 they are in the world; and I am coming to thee; holy  
14 Father, keep, in thy name, them whom thou gavest me,  
15 that they may be one, as we are. While I was with them,  
16 in the world, I kept them in thy name. Them whom  
17 thou gavest me I guarded, and none of them is lost, un-  
18 less it be the son of perdition; so that the scripture is ful-  
19 filled: But now I am coming to thee, and I speak these  
20 things, in the world, that they may have their joy in me,  
21 completed in them. I have given them thy word; and  
22 the world hath hated them, because they are not of the  
23 world, as I am not of the world. I do not ask thee to re-  
24 move them out of the world; but to preserve them from  
25 that which is evil. They are not of the world, as I am not

John  
xviii,  
17 of the world: Consecrate them for thy truth: The word  
18 which is thine is truth.

19 As thou hast sent me into the world, so I have sent them  
20 into the world; and, for them, I consecrate myself, that  
21 they may be consecrated for truth.

22 Now I do not pray for these only, but for those also who  
23 shall, by means of their word, believe in me; that all may  
24 be one; as thou, Father, art in me, and I in thee, that they  
25 may be one in us—that the world may believe that thou  
26 hast sent me, and that I have given them the glory, which  
27 thou gavest me; that they may be one, as we are one—I  
28 in them, and thou in me; that they may be perfected for  
29 one and the same thing, that the world may know that  
30 thou hast sent me, and hast loved them as thou hast loved  
31 me.

32 O Father! with respect to them whom thou hast given  
33 me, it is my desire that, where I am, they may be with  
34 me; that they may behold my glory, which thou hast  
35 given me; because thou lovedst me before the foundation  
36 of the world.

37 Righteous Father! though the world did not know  
38 thee, I know thee; and these have known that thou didst  
39 send me. I have made known thy name to them, and I  
40 will make it known, that the love, with which thou hast  
41 loved me, may be in them, and I in them.

## SECTION XLIV.

Matt. xxvi, 30	Mark xiv, 26	Luke. xxii, 39	John xviii, 1	When Jesus had spoken, and they had sung a hymn, he went out, and re- tired, as usual, to the mount of Olives, and his disciples followed him. And, when he came to the place, he said to them, Ye will all be stumbled at me, this night, for it is written, "I will smite the Shepherd, and the sheep, of the flock, will be scattered:" [Zech. xiii, 7:] But, after I am arisen, I will go, before you, to Galilee. Thereupon Pe- ter, addressing him, said, Though all should be stumbled at thee, as for me, I will never be stumbled. Jesus said
	27	40		
31				
32	28			
33	29			
34	30			

Matt. xxvi,	Mark xiv,	Luke xxii,
35	31	
36	32	
37	33	
38	34	
39	35	41
	36	49
40	37	
41	38	46
42	39	

to him, Verily, I say to thee, To-day—this very night, before a cock crow twice, thou wilt three times deny me. But he, with much more vehemence, said, Though I should die with thee, I will not deny thee: And all the rest said the same. And he said to them, Pray that ye may not come to a trial.

And, having said this, he went, with his disciples, to the bank of the brook Kedron, to a place called Gethsemane, where there was a garden, into which he went with his disciples, and he said to them, Stay here, while I go yonder to pray.

Then, having taken with him Peter, and the two sons of Zebedee, namely, James and John, he began to be in an agony; and, being seized with agonizing horror, and distress of mind, he saith to them, My soul is overwhelmed with anguish, and exceedingly sorrowful, even to death: Stay here, and watch with me.

Then, advancing a little farther, and having withdrawn from them about a stone's throw, he kneeled down; then, prostrating himself on the ground, he prayed that if it were possible this hour might pass away from him; and he said, Abba! Father! all things are possible to thee. O Father! is it thy will to remove this cup from me? If it be possible let this cup be removed from me; nevertheless not as I would, but as thou wiltest—not my will, but thine, be done.

Then he cometh to the [three] disciples; and, finding them asleep, he saith, So! could ye not watch one hour with me? and to Peter he saith, Simon! art thou asleep? couldst thou not watch one hour with me? Watch, and pray, that ye may not come to a trial: The spirit, indeed, is willing; but the flesh is weak! Then going away, a second time, he prayed again, saying, O! my Father! if this cup cannot be removed from me, without my

Matt. xxvi, 43	Mark xiv, 40	Luke xxii, 43	John xviii, 44	
44				drinking it, thy will be done. Then, coming, he findeth them again asleep; for their eyes were weighed down, and they did not know what to answer him; so, leaving them, he withdrew again; and prayed, a third time, to the same purport.
45	41	45		And an angel, from heaven, appeared to him, strengthening him; and, being in an agony, he prayed more earnestly, and his sweat was like great drops of blood, falling on the ground. Then he arose from prayer and went to his disciples, and found them asleep, oppressed with grief, and said to them, Are ye still sleeping, and taking rest? it is over! the hour is come! lo! the Son of Man is delivered into the hand of sinners: Arise, and let us go: Lo! he, who delivereth me up, is at hand.
46	42			2 Now Judas, who delivered him up, knew the place, because Jesus had often resorted thither with his disciples.
				3 Judas, therefore, having got the band of soldiers, and under-officers, from the chief priests, and the pharisees, cometh thither with lanterns, and torches, and weapons.
47	43	47		So, while Jesus was yet speaking, lo! a great crowd—a great multitude, with swords, and clubs, from the chief priests, and the scribes, and the elders! and one of the twelve, namely, Judas, came on before them. Now he, who delivered him up, had given them a signal, saying, The person whom I shall kiss is he; seize him, and carry him away securely. So, when he came, having advanced directly up to Jesus, he saith to him, Rabbi! Rabbi! and kissed him. And Jesus said to him, Companion! for what purpose art thou
48	44			
49	45			
50				

Mat. xxi,	Mark xiv,	Luke xlii, 48	John xviii, 4	
				come? dost thou, Judas! deliver up
				the SON OF MAN with a kiss? Then
				Jesus, knowing all that was coming
				upon him, went forward, and said to
			5	them, Whom are ye seeking? They
				answered him, Jesus, the Nazarene.
				Jesus saith to them, I am he. Now
				Judas, who delivered him up, was
			6	standing with them. And, as soon as
				he said to them, I am he, they drew
			7	back, and fell on the ground. He,
				therefore, asked them again, Whom do
				ye seek? and when they answered, Je-
			8	sus, the Nazarene, Jesus replied, I have
				told you that I am he; therefore, if ye
			9	seek me, let these go their way. So
				that the word was fulfilled which he
				spake, saying, Of them whom thou
	46			gavest me, I have lost none. Then,
		49		coming up, they laid their hands on
				him, and held him. Whereupon they,
				who were about him, seeing what would
				happen, said to him, Master! shall we
51	47	50	10	smite with the sword? and one of them,
				namely, Simon Peter, having a sword,
				drew it, and smote the servant of the
				high priest, and cut off his right ear.
				Now the servant's name was Malchus.
		51		Thereupon Jesus, interposing, said,
				Permit thus long; and, having touch-
52			11	ed his ear, healed him; and then said
				to Peter, Return thy sword to its place;
				put it in its sheath; for are all, who
				have taken a sword, to perish by a
53				sword? or dost thou think that I can-
				not, now, address my Father, who can
				send to my assistance more than twelve
54				legions of angels? but how, then, would
				the scripture be fulfilled, That thus it
				must be? Must I not drink the cup
55	48	52		which my Father hath given me? Then
				Jesus said (to the chief priests, and the

Matt. xxvi,	Mark xiv,	Luke xiii,	John xviii,	
	49	53		officers of the temple guard, and the elders, who were come against him, "Are ye come out, with the multitude, with swords, and clubs, as against a robber? When I was daily with you, in the temple, ye did not stretch forth your hands against me; but this is your hour, and the power of darkness: And all this is done so that the writings of the prophets are fulfilled." Then all the disciples forsook him and fled.
56	50		12	Then the band of soldiers, and the commander, and the under officers of the Jews, having taken Jesus and bound him, led him away, first, to Annas; for he was the father-in-law of Caiaphas,
			13	who was chief priest that year: Now it was Caiaphas who, in council, said to the Jews, It is expedient that one man die for the people.
			14	

## SECTION XLV.

	51			Now, as they were leading Jesus away, a youth followed him, having only a sindon wrapped about his naked body, and the soldiers laid hold on him, whereupon he let go the sindon, and fled from them naked.
	52			
57	53	54	15	And when they were bringing Jesus, from Annas, to the house of Caiaphas, where the scribes, and the elders, were assembled, Simon Peter, and another disciple, followed him, at a distance, quite to the court of the chief priest: The other disciple was known to the chief priest, and went in with Jesus into the court of the chief priest; but Peter stood without at the gate: The other disciple, therefore, who was known to the chief priest, went and spoke to the portress, and brought in Peter; when
58	54		16	
			17	

Matt. xxvi,	Mark xiv,	Luke xxii,	John xviii,	
		55	18	upon the girl—the portress, saith to Peter, Art thou not one of the disciples of that man? He saith, I am not.
				And as the attendants had kindled a fire, in the middle of the court, because it was cold, and were sitting around it, warming themselves, Peter sat down, in the midst of them, to see the issue, and was warming himself.
			19	Meanwhile the chief priest asked Jesus concerning his disciples; and, concerning his doctrines.
			20	Jesus answered him, I spake openly to the world: I taught always in the synagogues, and in the temple, to which the Jews always resort; and I
			21	have spoken nothing in secret: Why askest thou me? ask them who heard what I spake; lo! they know what I
			22	have said. On his saying this one of the under officers, who stood by, gave Jesus a slap on the cheek, saying, Answerest thou the high priest so?
			23	Jesus answered him, If I have spoken disrespectfully, testify concerning the disrespect; but, if properly, why smitest thou me? Now Annas had sent Jesus bound to Caiaphas, the chief priest.
69	66	56		Now Simon Peter being in the court below, one of the maid-servants, of the chief priest, cometh, and seeing Peter, sitting opposite to the light, warming himself, having viewed him narrowly, she saith, Thou also wast with Jesus, the Nazarene—the Galilean. Where-
	67			upon he denied, before them all, saying, Woman, <i>I do not know him; nor do I understand what thou sayest.</i>
70	68	57		Then he went to the gate; and, as he was going out, into the portico, the other maid, seeing him again, saith to them, standing there, That man also
71	69	58		

Matt. xxvi, 72	Mark xiv, 55	was with Jesus, the Nazarene; and he again denied, with an oath, [saying,] <i>I do not know the man.</i> Then he went out, into the porch, and a cock crowed.
59	55	Now the chief priest, and the elders, even the whole sanhedrim, kept on seeking evidence against Jesus, to put him to death, but did not find it. They sought even false testimony against him, that they might put him to death, but did not find it. Though many false witnesses came forward,
60	56	they did not find it. For many bore false witness against him, but their testimonies did not agree.
61	57	At last two witnesses came, who testified falsely against him; one saying, This man said, " <i>I can destroy the temple of God; and, in three days, rebuild it;</i> " the other, We heard him say, " <i>I will destroy this temple, made with hands; and, in three days, build another, not made with hands;</i> "
62	58	but neither in this did their testimony agree.
63	59	Then the chief priest, standing up in the midst,
64	60	and addressing Jesus, asked him, saying, Answerest thou nothing? what sayest thou to what these testify against thee? But Jesus was silent, and made no reply. Then the chief priest interrogated him; and, addressing him, said,
65	61	I adjure thee, by the living God, that thou tell us whether thou art THE CHRIST; THE SON OF GOD; THE SON OF THE BLESSED.
66	62	Thereupon Jesus saith to him, It is as thou hast spoken—I am: Moreover, I say to you, Hereafter ye shall see THE SON OF MAN sitting at the right hand of THAT POWER, and coming on the clouds of heaven.
67	63	Upon this the chief priest rent his clothes, saying, He blasphemeth! what farther need have we of witnesses? Lo! ye have now heard his blasphemy! what think ye? Thereupon they all adjudged him to be liable to death; and, answering, said, He is guilty of death.
68	64	Then the men, who had Jesus in custody, made a mock of him. They spat in his face; and smote him with their fists; and smote
69	65	<div data-bbox="222 1650 305 1754">           Luke xxii, 63         </div> <div data-bbox="315 1650 1010 1754">           Then the men, who had Jesus in custody, made a mock of him. They spat in his face; and smote him with their fists; and smote         </div>



Matt. xxvi,	Mark xiv,	Luke xxii, 64	John xviii,	
58		65		him with staves, and with their open hands; and buffeted him; and, having covered his eyes, they struck him on the face, saying, Prophecy! who smote thee? and uttered many other things, slanderously, against him.
		59	25	Now, about the space of an hour, [after his former denials,] Simon Peter, [having returned,] was standing, warming himself, in the court below; and a man, coming to the fire, and seeing him there, affirmed, confidently, saying, This man is one of them—one of his disciples; for he is a Galilean. Whereupon Peter said, Man! I am not! A little after, the bye-standers—they who stood by, said to Peter, Thou art, certainly, one of them; for thou art a Galilean, and thy speech sheweth it. And he began to curse and swear, [saying,] I do not know the man of whom ye speak. Then one of the servants of the chief priest, a kinsman of him whose ear Peter had cut off, said, Did I not see thee, in the garden, with him? And Peter said, Man! I do not know what thou sayest. And instantly, while he was yet speaking, the cock crowed <i>a second time</i> . Whereupon the Lord, turning about, looked on Peter; and Peter recollected the word of the Lord, how he said to him, "Before a cock crow twice, thou wilt three times deny me;" and, covering his head, he went out, and wept bitterly.
73	70	60		
74	71		26	
			27	
	72	61		
75		62		
xxvii, 3				As for Judas, who had delivered him up, when he saw that he was condemned, he repented, and carried back the thirty shekels of silver, to the chief priests, and elders, saying, I have sinned, in having betrayed innocent blood. To which they replied, What is that to
4				



Matt. xvii,	Mark xv,	Luke xxiii,	John xviii,	
				judgment-hall of the Roman governor; and delivered him up to Pontius Pilate, the governor.
			28	It was still Proia, [that is, the third watch; and, as we reckon time, about two o'clock, in the morning,] and the chief priest, and the elders, and the scribes, did not go into the pretorium, [that is, the judgment-hall of the Roman governor,] that they might not be polluted, but that they might eat the paschal thank-offerings: Pilate, there-
			29	fore, went out to them and said, What accusation do ye bring against this man?
			30	In reply to this they say to him, If he were not a malefactor we would not have delivered him up to thee.
			31	Then Pilate said to them, Take him, and judge him according to your law.
				The Jews replied, and said to him, It is not lawful for us to put any man to death: (So that the word was fulfilled which Jesus had spoken, signifying by what sort of a death he was to die:) And they began to accuse him, saying, We found this man perverting the nation, and forbidding to pay tribute to Cesar; saying, that he, himself, is CHRIST—a king.
		2	32	
			33	Thereupon Pilate returned into the pretorium, and called Jesus; and, when Jesus stood before him, the governor asked him, saying, Thou art the king of the Jews?
11	2	5	34	In reply to this Jesus answered, Dost thou say this of thyself? or have others told it thee, concerning me?
			35	Pilate answered him, Am I a Jew? thine own nation, even the chief priests, have delivered thee up to me. What hast thou done?

Luke  
xviii,

John  
xviii,  
36

Jesus answered him, My kingdom is not of this world. If my kingdom were of this world my attendants would have fought strenuously, to prevent my being delivered up to the Jews: But now my kingdom is not of this world.

37 Thereupon Pilate said to him, Thou art a king then?

Jesus answered, It is as thou sayest, I am a king. For this I was born, and for this I came into the world, to bear testimony for the truth. Every one, who is of the truth, hearkeneth to my voice.

38 Pilate saith to him, What is truth? and, having said this, he went out, again, to the Jews; and said to the chief priests, and the people, I find no fault—nothing criminal in this man. But they were the more vehement, saying, He raiseth sedition among the people; teaching, through all Judea, from Galilee, where he began, even to this place.

When Pilate heard them mention Galilee, he asked, Is the man a Galilean? and, finding that he was of Herod's jurisdiction, he sent him to Herod, who was also at Jerusalem in those days.

Now when Herod saw Jesus he was very glad; for he had long desired to see him, because he had heard much of him; he, therefore, hoped to see some miracle done by him: And he questioned him about many things; but Jesus made him no answer.

So when the chief priests, and the scribes, had stood up, urging their accusations, against him, with much vehemence; and Herod, with his soldiers, had treated him with contempt and mockery, having arrayed him in a splendid robe; he sent him back to Pilate: And, on that day, Pilate and Herod became friends; for they had been, before, at enmity with one another.

Then Pilate, having called together the chief priests, and the rulers of the people, said to them, Ye have brought this man to me as one who perverteth the people, and lo! on examining him, before you, I found nothing criminal in the man touching those things which ye lay to his charge;

Matt. xviii,	Mark xv,	Luke xxiii, 15	John xviii,
		16	
12	3		
13	4		
14	5		
15	6	17	39
16	7	19	
17			
18	10		
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	9		
20	11		
21			

neither, indeed, hath Herod; for I referred you to him: Now, as it appears that nothing deserving death hath been done by him, shall I, therefore, when I have chastised him, let him go?

Now when Jesus was accused by the chief priests, and the elders, he made no reply; on which Pilate said to him, Answerest thou nothing? dost thou not hear how many things they testify against thee? But Jesus made no further reply to any charge; so that the governor was greatly surprised.

Now it was customary for the governor, and he was under a necessity, to deliver to the people, at every festival, any one prisoner whom they desired: And there was one Barabbas confined, with his fellow insurgents; who, in their insurrection, in the city, had committed murder; Pilate, therefore, addressing the people, when assembled together, said, Ye have a custom that I should release one, to you, at the passover; is it, therefore, your will that I release, to you, the king of the Jews? for he knew that the chief priests had, out of envy, delivered him up.

Therefore, when the people were assembled; and, with a loud clamour, began to demand what was usually granted to them, Pilate, addressing them, said, Whom do ye desire me to release to you? Barabbas? or Jesus, who is called CHRIST? But the chief priests, and the elders, instigated the people, to desire rather, that he would release Barabbas; and prevailed on them to demand Barabbas, and destroy Jesus. So, when the governor said, Which of the two do ye desire

Matt. xxv,	Mark xv,	Luke xxiii, 18	John xviii, 40
22	12	20	
	13	31	
23	14	22	
		23	
			xix, 1
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			3
19			4
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			6

me to release to you? they said, Not this man; but Barabbas: With one consent they cried out, Away with this man, and release to us Barabbas: (Now this Barabbas was a robber.)

Pilate saith to them, What then shall I do with Jesus, who is called CHRIST, —him whom ye call king of the Jews? They all cried out again, and exclaimed, saying, Crucify him! crucify him! let him be crucified! But he, being desirous to release Jesus, said to them, a third time, Why! what evil hath he done? I have found nothing done by him deserving death; I will, therefore, chastise him, and let him go. But they, with more vehemence, and loud clamours, persisted in their demands that he should be crucified. So the clamours of them, and of the chief priests, prevailed.

Then Pilate took Jesus and scourged him; and the soldiers, having platted a crown of thorns, put it on his head; and a reed in his right-hand; and they threw around him a purple robe; and, falling on their knees, before him, they mocked him, saying, Hail! king of the Jews!

Now, while Pilate was sitting on the tribunal, his wife sent to him, saying, Have nothing to do with that righteous man; for I have, this day, suffered much, in a dream, on his account; therefore Pilate went out again, and saith to them, Behold! I am bringing him out to you, that ye may know that I find no fault in him. So Jesus came out, wearing the crown of thorns, and the purple robe: And Pilate saith to them, Behold the man! Upon which the chief priests, and the officers, when they saw him, cried out, saying, Cru-

John  
xix, cify him! crucify him! Pilate saith to them, Take him  
yourselves, and crucify him, for I find no fault in him.

7 The Jews answered, We have a law; and, by that law  
of ours, he ought to die, because he hath pretended to be  
the son of God.

8 When Pilate heard that expression he was more alarm-  
9 ed, and went again into the judgment-hall, and saith to  
Jesus, Whence art thou? But Jesus made him no an-  
swer.

10 Then Pilate saith to him, Dost thou not speak to me?  
knowest thou not that I have power to crucify thee? and  
that I have power to release thee?

11 Jesus answered, Thou couldst have no power at all,  
in respect to me, if it were not given thee from above.  
Therefore he, who delivered me up to thee, hath a greater  
sin.

12 From this time Pilate sought to release him; but the  
Jews cried out, saying, If thou let this man go, thou art  
not Cæsar's friend. Whoever maketh himself a king  
speaketh against Cæsar.

13 Pilate, therefore, on hearing this speech, brought out  
Jesus, and sat down, on the tribunal, in a place called,  
[in Greek,] *Lithostraton*; [that is, Pavement;] and, in  
Hebrew, *Gabbatha*; [that is, Eminence, or High-place.]  
14 It was now the *Paraskeue Pascha*, [that is, 8 o'clock,  
A. M.] the time of preparing the morning thank-offerings  
at the passover festival, and the sixth hour, [of the trial  
before Pilate,] and Pilate saith, to the Jews, Behold your  
15 king! Thereupon they cried out, Away! away with  
him! crucify him! Pilate saith to them, Shall I crucify  
your king? The chief priests answered, We have no  
king but Cæsar.

Matt.  
xxvii, 24 When Pilate saw that he could not, in the least, pre-  
vail; and that a tumult, rather, was rising, he took wa-  
ter, and washed his hands, before the multitude, saying,  
I am clear from the blood of this innocent man: Look ye  
to it.

25 Upon which all the people, answering, said,  
His blood be upon us, and upon our children!

Mark xv, 15	Luke xxiii, 24
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Then Pilate, willing to satisfy the people,  
pronounced sentence, that what they request-  
ed should be done; and released, to them,

Matt. xxvii,	Mark xv,	Luke xxiii,	John xix,	
			16	Barabbas; a man who, for sedition and murder, had been thrown into prison; and, besides that, was a robber; and, having already scourged Jesus, he delivered him up to their will, to be crucified.

## SECTION XLVII.

Then the soldiers, of the governor, took Jesus to the pretorium, and assembled, about him, the whole cohort; and, having stripped him, they threw around him a scarlet military robe; and, as they had platted a crown of thorns, and put it on his head, and a reed in his right hand; and, falling on their knees before him, had mocked him, saying, Hail! king of the Jews! they now spat in his face; and, taking the reed, they struck him on the head; and, when they had mocked him, they took off the military robe, and put his own raiment on him, and led him out to be crucified.

And he went out, carrying his cross; and, as they were leading him away, they met one Simon, a man of Cyrene, the father of Alexander, and Rufus, who was coming from the country, and they laid hold on him, and laid the cross on him, and compelled him to carry it after Jesus.

And a great multitude of the people followed him, among whom were many women, who beat their breasts, and bewailed him: Whereupon Jesus, turning to them, said, Daughters of Jerusalem! weep not for me; but weep for yourselves, and for your children! for, lo! days are coming in which they will say, Happy the barren! and the wombs



Mat. xxvii,	Mark xv,	Luke xxiii, 30	John xix,	
		31		which never bare! and the breasts which never gave suck! then will they begin to say to the mountains, <i>Fall upon us</i> ; and, to the hills, <i>Cover us</i> ; for, if such things have been done with green wood, how must it be with dry?
		32		Now there were two other persons, who were malefactors, led along with Jesus to be crucified; and, when they
33	22	35	17	came to Calvary—the place called, in Hebrew, <i>Golgotha</i> ; the meaning of which is, <i>Skull</i> , or, <i>Place of skulls</i> , there was given him, to drink, vinegar, mixed with gall; which, when he had tasted it, he would not drink: Then they offered him wine, mixed with myrrh, to drink, but he did not take it.
34	23			It was now the third hour; [that is, nine o'clock, in the morning; when the morning sacrifice was laid on the altar;] and, when they were nailing him to the cross, Jesus said, <i>Father! forgive them, for they know not what they are doing!</i>
	25	34		Now, together with him, they crucified the two robbers; one on his right hand, and the other on his left, and Jesus in the middle. Thus was the scripture fulfilled, which saith, [Esaiah liii, 12,] " <i>And he was numbered with transgressors.</i> "
35	27		18	And, when the soldiers had nailed Jesus to the cross, they took his garments and divided them into four parts; to every soldier a part; casting lots on them to decide what every one should take; but, as for the vest, as it was without seam, being woven from the top throughout, they said, to one another, Let us not tear it; but cast lots for it, whose it shall be. These things the soldiers actually did; so
	28			
	24	34	21	

Matt. xxvii,	Mark xv,	Luke xxiii,	John xix,	
35				that the scripture was fulfilled, which saith, [Psalms xxii, 18,] "They parted my garments among them; and, for my vesture, they cast lots." Then, sitting down, they watched him there.
37	36	38		Now over his head was placed this inscription, noting the charge against him, "THIS IS JESUS, OF NAZARETH
			19	—THE KING OF THE JEWS." This label Pilate had written, and ordered to
			20	be put on the cross; and many of the Jews read it; for it was written in Hebrew, and Greek, and Latin; and the
			21	place, where Jesus was crucified, was near the city: therefore the chief priests of the Jews said to Pilate, Write not,
				" <i>The king of the Jews;</i> " but, that " <i>He said, I am the king of the Jews:</i> "
			22	Pilate answered them, What I have written, I have written.
		33		Now the people, who stood looking on; both they, and the rulers; and they, also, who passed by, kept reviling him, shaking their heads, and saying, "Ah! thou destroyer of the temple, and rebuilder of it in three days! save thyself, and come down from the cross. If thou art THE SON OF GOD, save thyself, and come down."
39	29			In like manner the chief priests, and the scribes, and the elders, jesting with one another, and deriding him, said, He saved others; cannot he save himself? Let THIS CHRIST, THIS KING OF ISRAEL, now come down from the cross, that we may see, and believe. If he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God! let <i>him</i> now deliver him; if he be THE CHOSEN OF GOD—if he de-
40	30			
41	31			
42	32			
43				

Matt. xxvii,	Mark xv,	Luke xxiii,	John xix,	
		36		lighted in him; for he said, 'I AM THE SON OF GOD.'
		37		The soldiers, also, coming and offering him vinegar, insulted him, saying, If thou art the king of the Jews, save thyself.
44	32	39		Even the robbers, who were crucified with him, upbraided him; one, indeed, of the malefactors, who were on crosses, reviled him, saying, If thou be the CHRIST, save thyself and us;
		40		upon which the other addressed, and rebuked him, saying, Hast thou no fear of God, even when thou art suffering the same punishment? we, indeed, justly, for we are receiving the due reward of our crimes; but this man hath done nothing amiss. Then he said to Jesus, Lord! remember me, when thou comest to thy kingdom.
		41		Wherupon Jesus said to him, Verily, I say to thee, To-day thou shalt be with me, in paradise.
		42		
		43		
			25	Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary, [the wife] of Cleopas, and
			26	Mary Magdalene; Jesus, therefore, seeing his mother, and the disciple, whom he loved, standing near [her,] saith to his mother, Lo! there thy son! then he saith to the disciple, Lo! there thy mother! and, from that hour, the disciple took her to his own home.
45	33	44		It was now about the sixth hour; [that is, noon;] and, from the sixth hour, there came a darkness over the whole land, till the ninth hour; [that is, till three o'clock, in the afternoon;]
46	34			and, at the ninth hour, [that is, when the evening sacrifice was laid on the altar,] Jesus cried, with a loud voice, saying, "Eloi! Eloi! lama sabach-

Matt xxvii,	Mark xv,	Luke xxiii,	John xix,	
47	35			<i>thani?"</i> which, being interpreted, is, <i>My God! my God! why hast thou forsaken me?</i> which, when the bystanders heard, some of them said, Hark! he is calling Elias!
			29	After this, Jesus, knowing that all things were now accomplished, that the scripture might be fulfilled, saith,
48	36		29	"I thirst;" upon which, as there was set there a vessel full of vinegar, one ran; and, having filled a sponge with vinegar, and put it on a reed—a stalk of hyssop, he put it to his mouth and gave him to drink; but the rest said, Forbear! let us see whether Elias will come to take him down, and save him;
49			30	and, when Jesus had received the vinegar, he said, "It is finished!" then, having cried again, with a loud voice, he said, "Father! into thy hands I commit my spirit;" and, having said this, he breathed it out—bowing his head, he delivered it up—he dismissed it. And the sun was darkened; and, lo! the veil of the temple was rent in two, from top to bottom; and the earth quaked; and rocks were rent; and tombs were opened; and many bodies of saints, composed to rest, awaked; and, having come out of their tombs, after his resurrection they went into the city, and appeared to many.
50	37	46		
51	38	45		
52				
53				
54		47		
	39			When the centurion, and they who were with him, guarding Jesus, observed the earthquake, they were greatly terrified, and said, "This was certainly the son of a god." The centurion, indeed, who stood opposite to him, when he saw that he cried thus, and expired, glorified God, and said, "This was, certainly, a righteous man—this man was, certainly, the son of

Matt. xvii,  
Mark xv,  
Luke xxi, 48,  
John xix,

a god." And all the multitude, who had crowded to the spectacle, when they saw what had happened, beat their breasts and returned home.

## SECTION XLVIII.

Now all his male acquaintance had stood at a distance; and there were many women there, looking on, at a distance; while the women who had attended Jesus, while he was in Galilee, to minister to him, (among whom was Mary Magdalene, and Mary, the mother of James, the younger, and Joscs; and Salome, the mother of the sons of Zebedee, and many others, who had accompanied him up from Galilee to Jerusalem,) were viewing these things.

Now, when it was preparation time, [that is, at two o'clock, in the afternoon, when preparation began to be made for the evening sacrifice,] that the bodies might not remain on the cross during the sabbath, (as that was a great sabbath,) the Jews had besought Pilate that their legs might be broken, and the bodies removed; the soldiers, therefore, came and broke the legs of the first; and, also, of the other, who had been crucified with Jesus; but, when they came to Jesus, and saw that he was already dead, they did not break his legs; but one of the soldiers, with his spear, pierced his side; and blood and water issued forth immediately. Now he who was an eye-witness hath testified this; and this testimony of his is true; and he, [Jesus,] himself, knoweth that he speaketh truth, that ye may believe: For these things.

Matt. xxvii,	Mark xv,	Luke xxiii,	John xix,	
			37	were done so that the scripture was fulfilled, "A bone of him shall not be broken;" [Exodus xii, 46;] and, again, another scripture saith, "They will look on him whom they have pierced;" [Zech. xii, 10.]
57	43			When eve was now coming on: as it was preparation time, [that is, the fore-sabbath, between two, in the afternoon, and sun-set,] lo! there came a rich man of Arimathea, a city of the Jews, whose name was Joseph; he was an honourable counsellor, a good and a righteous man, and had not concurred with the rest, in their counsel and proceedings. He was one who was expecting the reign of God, and was a disciple of Jesus; but, for fear of the Jews, a concealed one: He had taken courage, and had gone to Pilate and begged the body of Jesus; upon which Pilate expressed wonder that he should be already dead; and, calling the centurion, asked him if he had been any time dead; and, being informed by the centurion, he had granted the body to Joseph, and ordered it to be delivered to him. So Joseph, having bought a
58		50		38
	44			39
	45			40
59	46			41
		51		
			38	Now, at the place where he was crucified, there was a garden; and, in the garden, a new tomb, which Joseph had hewn for himself out of a rock; and in
60		52		
			39	
			40	
			41	
		53		

Matt. xxvii,	Mark xvi,	Luke xxiii,	John xix, 42	which nobody had ever been laid. As this was near at hand, therefore, on account of the preparation, or fore-sabbath, of the Jews, they laid Jesus there, in that new tomb; and, having rolled a great stone to the entrance of the tomb, they went away.
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## SECTION XLIX.

54 It was now preparation-day, [that is, after two o'clock, in the afternoon of Friday,] and the sabbath, [which began at sun-set,]  
55 was clearing up; therefore, when the women, who had come with Jesus from Galilee, had followed him down, and seen the sepulchre, and how the body was laid, they returned,  
56 and provided spices, and ointments of myrrh, and rested the sabbath, according to the commandment. But Mary Magdalene, and the other Mary, [namely, Mary, the mother of James and Josès,] continued sitting there, over against the tomb.

Now, at the close of the day which succeeded the preparation, [that is, on Saturday evening, after sun-set, when their sabbath was over,] the chief priests, and the pharisees, went, in a body, to Pilate, and said, Sir, we have recollected that the impostor, when alive, said, "Within three days I shall be raised up;" give orders, therefore, that the sepulchre be secured during this third day. Perhaps his disciples may come, to-night, and steal him away, and tell the people that he is risen from the dead; so this last imposture will be worse than the first. Thereupon Pilate said to them, Ye have a guard; go, and secure it as ye can. So they went and secured the sepulchre; sealing the stone, and posting the guard.

Now, when the sabbath was over, [that is, on Saturday, after sun-set,] Mary Magda-

Matt. xxviii.	Mark xv,	John xx,
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	xvi, 1	
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		1
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Jene, and Mary, (the mother of James,) and Salome, bought spices, that they might go and embalm him; and, as Mary Magdalene, and the other Mary, [namely, Mary, the mother of James, &c.] saw where he was laid, and how he was laid, they went in the Opse, [that is, the eve,] of the sabbaths [of unleavened bread,] while it was brightening up for the first of these sabbaths, [that is, on Saturday night, before twelve o'clock,] to view the sepulchre: And lo! there was a great earthquake; for an angel of the Lord, having descended from heaven, came and rolled away the stone from the entrance [of the sepulchre,] and sat upon it. His countenance was like lightning; and his raiment white as snow; and, for fear of him, the guards trembled, and became as dead men.

And, very early in the morning of the first night of the sabbaths of unleavened bread, [that is, on Sunday morning, after midnight,] when the sun was ascending, Mary Magdalene, and Mary, (the mother of James,) and Salome, [who had joined them,] went on in search of the sepulchre; and, while the darkness, [which had attended the earthquake,] still continued, Mary Magdalene cometh to the tomb; and, perceiving that the stone is removed, she runneth to Simon Peter, and the other disciple whom Jesus loved, and saith to them, "They have taken the master out of the tomb! and we do not know where they have laid him."

[Now, while she was going,] Mary, (the mother of James,) and Salome, came in search of the tomb; and, as they were saying to one another, "Who will roll away the stone, for us, from the door of the tomb?" (for it was very large,) they, on looking up, see that the stone is rolled away; and, going into the tomb, they saw a youth sitting on the right side, clothed with a white robe: and they,



Matth. xxviii, 5	Mark xvi, 6	were terrified. And the angel, accosting these women, said to them, "Be not terrified; for I know that ye are seeking Jesus, the Nazarene, who was crucified. He is not here; for he is risen, as he said: Come, see the place where they laid him—
6		where the Lord lay; then go, quickly, and tell his disciples, Peter in particular, that he is risen from the dead; and lo! he goeth before you to Galilee; there ye shall see him, as he said to you: Behold!
7	7	I have told you." Thereupon, coming out in haste, with fear and great joy, they ran from the sepulchre: But they were seized with such terror, and consternation, that they said nothing to any one, they were so frightened.
8	8	

John  
xx, 8

4	Now when Peter, and the other disciple, heard what Mary [Magdalene] told them, they went immediately to the tomb. They ran, both together, but the other disciple out-ran Peter, and came first to the tomb; and, having stooped down, he seeth the linen swathings laid aside; but did not go in.
5	
6	Then cometh Simon Peter, following him; and he went into the tomb, and seeth the rollers laid
7	aside; and the napkin, which was on his head, not laid with the linen rollers, but folded up in a place
8	by itself. Then the other disciple, who came first to the tomb, went in also; and saw, and believed:
9	For they did not yet know the scripture, that he was to rise from the dead.

10	These disciples, therefore, went their way to their
11	companions; but Mary Magdalene, [who had followed them,] stood without, before the tomb, weeping; and, as she wept, she stooped down to look
12	into the tomb, and seeth two angels, robed in white, sitting, one at the head, and the other at the feet,
13	where the body of Jesus had lain; and they said to her, "Woman! why weepest thou?" She saith to them, "Because they have taken away my Lord, and I know not where they have laid him." And, having said this, she turned about, and seeth Jesus standing; but did not know that it was Jesus.

14	
15	Jesus saith to her, "Woman! why weepest thou? whom art thou seeking?" She, supposing

John 15, him to be the gardener, saith to him, "Sir, if thou hast taken him up, tell me where thou hast laid him; and I will take him away."

16 Jesus saith to her, "Mary!" She, turning, saith to him, "Rabboni!" that is, to say, Teacher.

17 Jesus saith to her, "Cling not to me! for I have not yet ascended to my Father; but go to my brethren, and tell them I am about to ascend to my Father, and your Father; and to my God, and your God."

18 Now, while Mary Magdalene was going to tell the disciples that she had seen the Lord, and that he had said this to her, the women, who had come with Jesus from Galilee, and who had followed him down and seen the sepulchre, and how the body was laid, and had then gone and provided spices, and ointments of myrrh, [namely, Joanna, and the rest with her,] having rested the sabbath, according to the commandment, came to the tomb, very early in the morning, at the *Orthros bathus*, [that is, at the beginning of the fourth watch; or, as we reckon, at three o'clock, on Sunday morning,] when it was brightening up for the first of the sabbaths [of unleavened bread,] bringing with them the spices which they had provided; and there were some others with them; 1 and they found the stone rolled away from the tomb; but 2 on going in, they did not find the body of the Lord Jesus; 3 and, while they were in perplexity on this account, lo! 4 two men stood near them, in glistening robes; on which, 5 they being terrified, and inclining their faces to the ground, the men said to them, "Why seek ye the living among 6 the dead? He is not here; but is risen: Remember how he spake to you, while he was yet with you, in Galilee, 7 saying, 'The SON OF MAN must be delivered into the hands of sinful men, and be crucified; and, on the third day, rise again.'"

8 Then they remembered his words; and, having returned from the sepulchre, they told all these things to the eleven, and to all the rest.

Matt. 28, 9 Now as [Salome, and Mary, the mother of James,] were going to tell his disciples, lo! Jesus met them, and said to them, "Peace be to you!" Whereupon they, coming near, took fast hold of his feet, and worshipped 10 him. Then Jesus saith to them, "Be not afraid: Go;

2 Luke  
xxiv, tell my brethren that they may go to Galilee; there they shall see me."

10 It was Mary Magdalene, and Joanna, and Mary, the  
11 mother of James, and the rest with them, who told these  
12 things to the apostles; but their words appeared to them  
like an idle tale, and they did not believe them. Peter,  
indeed, starting up, ran to the sepulchre; and, having  
stooped down, he saw nothing but the linens; upon which  
he came away, musing, with astonishment, on what had  
happened.

3 Matt.  
xxviii, Now, while the women were coming [from the sepul-  
11 chre,] lo! some of the guards, having come to the city,  
12 told the chief priests all that had happened: Whereupon  
they, with the elders, assembled; and, having held a  
council, they gave a large sum of money to the soldiers,  
13 with this injunction, "*Say, His disciples came, by night,*  
14 *and stole him away, while we were asleep;* and, if this  
comes to the governor's ears, we will appease him, and  
15 secure you." So they took the money, and did as they  
were taught: And this is the report current, among the  
Jews, even at this day.

## SECTION L.

3 Mark  
xvi, Now Jesus, having risen at Proi, [that is, at mid-  
night—the beginning of the third watch,] on the first  
night of the sabbaths [of unleavened bread; that is, as  
we reckon, at midnight, on Sunday morning,] appeared  
first to Mary Magdalene, out of whom he had cast seven  
10 demons. Though she came and told his attendants,  
11 who were mourning and weeping; yet, when they heard  
that he was alive, and was seen by her, they did not  
believe.

12 After that he appeared, in another form, to two of  
13 them, as they were walking into the country; and they  
came and told the rest, and even then they did not be-  
lieve. Now these two were, on that day, [namely, on  
3 Luke  
xxiv, Sunday,] travelling to a village, called Emmaus, which  
13 was sixty furlongs, [that is, about seven and an half  
14 miles,] from Jerusalem, and they conversed with each  
15 other on all these occurrences; and, while they were  
conversing, and reasoning together, Jesus, himself, drew

Luke  
 xxiv,  
 16  
 47  
 18  
 19  
 near, and travelled along with them; but their eyes were withheld from knowing him. And he said to them, "What matters are these about which ye are debating, and are sad?" Thereupon one of them, whose name was Cleopas, answering, said to him, "Art thou such a stranger, in Jerusalem, as not to know the things which have happened there in these days?" And he said, "What things?"

20  
 21  
 22  
 23  
 24  
 They answered him, "Those respecting Jesus, the Nazarene, who was a great prophet, mighty in miracles, and doctrine, before God, and all the people, how our chief priests, and rulers, delivered him up to be condemned to death; and they have crucified him. Now we were hoping that he was the person who would soon deliver Israel; but, with all this, it is now the third day since these things happened: But again, some women, of our company, have astonished us; having been at the sepulchre very early in the morning, and not finding the body, they came and told us that they had seen a vision of angels, who say that he is alive: Whereupon some of the men, who were with us, went to the sepulchre, and found matters just as the women said; but him they did not see."

25  
 26  
 27  
 Then he said to them, "O thoughtless! and slow of heart to believe all that the prophets have spoken! was it not necessary that THE CHRIST should suffer these things, and enter into his glory?" Then, beginning with Moses, and proceeding through all the prophets, he, by all those writings, explained to them the things concerning himself.

28  
 29  
 30  
 31  
 And, when they drew near the village to which they were going, he seemed as if intending to go farther; but they pressed him, saying, "Stay with us; for it is towards evening; the day is far spent." So he went in to stay with them: And, when he was at table with them, he took the loaf, and blessed, and brake, and distributed to them; whereupon their eyes were opened, and they knew him; and he disappeared from them.

32  
 33  
 Then they said, to one another, "Did not our hearts burn, within us, while he talked with us on the road; and while he expounded the scripture to us?"

34  
 Then, rising up, immediately, they returned to Jeru-

Mark	Luke	John	
xvi,	xxiv.	xx,	
	34		salem, and found the eleven, and those with
	35		them, in a throng, affirming that the Lord was
	36		indeed, risen, and had appeared to Peter.
13		19	And they told the occurrences on the road,
	37		and how he became known to them by his
			breaking the loaf: And, while they were thus
			speaking, the door, where they were assem-
			bled, being shut, for fear of the Jews, and
			they being at supper, and not yet believing,
			Jesus, himself, came, and stood in the middle
			of the room, and saith to them, " <i>Peace be to</i>
			<i>you!</i> " at which they were affrighted; and,
14			being in terror, they thought they saw a
			spirit; whereupon he upbraided them for
			their unbelief and stubbornness, that they did
			not believe them who had seen him after his
	38		resurrection; and he said to them, "Why
	39		are ye alarmed? and why do groundless sur-
			mises arise in your hearts? View my hands,
			and my feet, that it is I, myself: Handle me,
	40	20	and see that a spirit hath not flesh and bones,
			as ye see I have;" and, while saying this, he
			shewed them his hands, and his feet, and his
			side.
			And the disciples rejoiced at seeing the
	41		Lord; but, as they were still diffident; and,
	42		on account of their joy, in amaze, he said to
			them, "Have ye any food here?" There-
	43		upon they gave him a piece of broiled fish,
			and part of a honey-comb, which he took,
			and ate, in their presence.
		21	Then he said to them, again, " <i>Peace be</i>
			<i>to you!</i> as the Father hath sent me, so I send
		22	<i>you;</i> " and, having said this, he breathed on
			them, and saith to them, "Receive ye a Holy
		23	Spirit: Whose sins soever ye forgive, they
			are forgiven; and whose sins soever ye re-
			tain, they are retained."
		24	Now Thomas, one of the twelve, who is
			called Didymus, was not with them when
		25	Jesus came; the other disciples, therefore,
			said to him, "We have seen the Lord."

Matt.  
xxviii.

John  
xx,

But he said to them, "Unless I see, in his hands, the print of the nails, and put this hand of mine, into his side, I will not believe."

26 And, eight days after, when the disciples were again within, and Thomas with them, and the door shut, Jesus cometh; and, standing in the middle of the room, said, "Peace be to you:" Then he saith to Thomas, "Reach hither thy finger, and lo! here my hands! and reach thy hand, and put it into my side! and be not an unbeliever; but a believer."

28 And Thomas answered, and said to him, "My Lord! and my God!"

29 Jesus saith to him, "Because thou hast seen, thou believest: Happy they who have not seen, and yet believe."

### SECTION L.I.

15 After this the eleven disciples went to Galilee:   
 16 And Jesus shewed himself again to his disciples by the sea of Tiberias; and in this manner he shewed himself:

2 Simon Peter, and Thomas, called Didymus, and Nathaniel, who was of Cana, in Galilee, and the sons of Zebedee, and two others of his disciples, were together: Simon Peter saith to them, "I am going a-fishing." They say to him, "We will go with thee." They went, and presently got on board the vessel; and that night they caught nothing.

4 And when the morning was come, Jesus stood on the shore; but they did not know that it was Jesus. And Jesus saith to them, "Lads! have ye any thing to eat?" They answered him, "No."   
 6 Then he saith to them, "Cast on the right side of the vessel, and ye will find." So they cast the net: And now they were not able to draw it up, by reason of the multitude of fishes. Upon this the disciple, whom Jesus loved, saith to Peter, "It is the Lord!"

Simon Peter, therefore, on hearing that it was

John the Lord, girded on his vest, for he was stript, and threw  
xxv; himself into the sea; but the other disciples came in the  
8 boat, (for they were not far from land—only about two  
9 hundred cubits,) dragging the net with the fishes. And,  
as soon as they came on shore, they see a fire of coals  
ready, and a small fish on it; and a loaf of bread.

10 Jesus saith to them, "Bring some of the fish which ye  
11 have caught." Simon Peter went and drew the net, full  
of large fishes—a hundred and fifty-three; and, though  
they were so many, the net was not torn.

12 Jesus saith to them, "Come to breakfast." (Now  
none of the disciples ventured to ask him, Who art  
thou? knowing that it was the Lord.)

13 Jesus then cometh and taketh the loaf, and giveth to  
them; and, in like manner, the small fish.

14 This was, now, the third time that Jesus appeared to  
these disciples of his, after he had risen from the dead.

15 And, when they had breakfasted, Jesus saith to Simon  
Peter, "Simon! son of Jonas, lovest thou me?" He saith  
to him, "Yes, Lord, thou knowest that I love thee."

Jesus saith to him, "Feed my lambs."

16 Again he saith to him, a second time, "Simon! son of  
Jonas, lovest thou me?" He saith to him, "Yes, Lord,  
thou knowest that I love thee."

Jesus saith to him, "Feed my sheep."

17 He saith to him, a third time, "Simon! son of Jonas,  
lovest thou me?"

Peter was grieved that he said to him, a third time,  
*Lovest thou me?* and he said, "Lord! thou knowest all  
things! thou knowest that I love thee."

18 Jesus saith to him, "Feed my sheep. Verily, verily,  
I say to thee, When thou wast young, thou didst gird  
thyself, and walk whither thou wouldst; but, when thou  
shalt be old, thou shalt stretch forth thy hands, and ano-  
ther will gird thee, and carry thee whither thou wouldst  
19 not." (Now this he said to him, signifying by what sort  
of a death he should glorify God;) and, having said this,  
Jesus saith to him, "Follow me."

20 And when Peter turned about, and saw the disciple  
following whom Jesus loved, namely, him who, at the  
supper, reclined next to Jesus, and who said, "Master,  
21 who is he who is about to deliver thee up?" Peter, see

John ing him following, saith to Jesus, "Lord! and this one—  
 xxi, what with respect to him?" Jesus saith to him, "If I  
 32 will that he stay till I come, what is that to thee? Follow  
 thou me."

53 This saying, therefore, went abroad, among the bre-  
 thren, that this disciple should not die; but Jesus did  
 not say that he should not die; but, "*If I will that he*  
*stay till I come, what is that to thee?*"

24 This is the disciple who testifieth concerning these  
 things, and hath written these things, and we know that  
 his testimony is true.

Mat. Now the eleven disciples went to Galilee, to the moun-  
 xxviii, tain whither Jesus ordered them; [and, with them were  
 16 assembled above five hundred brethren: 1 Cor. xv, 6;]  
 17 and some, seeing him, prostrated themselves before him;  
 18 and some doubted. Then Jesus came near, and spoke to  
 them, saying, "*All power, in heaven, and on earth, is*  
 19 *given to me; go ye, therefore, and make all the nations*  
 20 *prosclytes, baptizing them to the name of the Father,*  
*and the Son, and the Holy Spirit; teaching them to ob-*  
*serve all that I have commanded you; and, lo! I am*  
*with you all the days, to the conclusion of this age."*

Acts [Thus HIM whom they slew, suspending him on a  
 x, 40 cross, even HIM God raised up, on the third day, and  
 41 granted him to become manifest—not to all the people,  
 42 but to witnesses pre-appointed of God; particularly to  
 the apostles, who ate and drank with him after he rose  
 3 from the dead; and to whom, after suffering death, he  
 shewed himself to be alive, by many infallible proofs,  
 during forty-days; appearing to them, and speaking of  
 what concerned the reign of God.]

## SECTION LII.

4 Now, when the apostles, whom he had chosen, were  
 at Jerusalem, he assembled them together, and ordered  
 them not to depart from Jerusalem, but to wait for the  
 promise of the Father; which, (said he,) ye have heard  
 5 from me; for John, indeed, baptized in water; but ye  
 shall be baptized in a Holy Spirit, not many days hence.

Inke Moreover he said to them, "This is what I told you,  
 xxiv, when I was yet with you, that all the things which are



**Luke**  
**xxiv,**  
45 written, concerning me, in the Law of Moses, and in the  
46 Prophets, and in the Psalms, must needs be accom-  
47 plished." Then he opened their minds, that they might  
48 understand the scriptures; and he said to them, "Thus  
49 it is written, and thus it behoved the Christ to suffer, and  
rise from the dead on the third day; and that, for his  
name, reformation, and remission of sins, should be pro-  
claimed to all the nations, beginning at Jerusalem. Now  
ye are witnesses of these things; and lo! I will send,  
upon you, that which my Father promised.

**Mark**  
**xvi,**  
15 "And, as for you, reside ye in the city of Jerusalem,  
16 until ye are endued with power from on high. Then go  
to all the world, and proclaim the glad-tidings to all man-  
kind. He who believeth, and is baptized, shall be saved;  
but he who doth not believe, shall be condemned.

**Matth.**  
**xxviii,**  
20 "Go, therefore, and make all the nations disciples;  
teaching them to observe all that I have commanded  
you; and, to!—I am with you all the days, to the con-  
clusion of this age.

**Mark**  
**xvi,**  
17 "Now these signs shall accompany them who believe:  
18 By my name they shall expel demons; they shall speak  
with new tongues; they shall take up serpents; though  
they drink deadly poison, it shall not hurt them; upon  
sick persons they will lay their hands, and they shall re-  
cover."

**Acts**  
**i,** 42 Moreover he commanded them to proclaim to  
the people, and testify, that he is the ONE, whom  
God hath determinately pointed out, to be the  
judge of the living, and the dead.

**Luke**  
**xxiv,**  
50 1, 6 After that, he led them out to Bethany; and they  
7 asked him, saying; "Lord! art thou, at this time,  
about to restore the kingdom to Israel?" Where-  
upon he said to them, "It is not for you to know  
times and seasons, which the Father hath reserved  
8 in his own disposal; but ye shall receive power,  
when the Holy Spirit is come upon you; and ye  
shall be witnesses for me in Jerusalem, and in all  
Judea, and Samaria; and, to the remotest part of  
the earth:" And, having said this, he lifted up his  
hands and blessed them: And, while he was bless-  
ing them, he was parted from them, and carried up  
to heaven.

Mark xvi,	Acts i, 9	And, while they were beholding him, a cloud received him out of their sight.
	10	And, as they continued looking steadfastly up to
	11	heaven, while he was going, lo! two men stood near them, robed in white, who addressed them, saying, "Men of Galilee! why stand ye here, gazing up to heaven? This same Jesus, who is taken up from you, into heaven, will come in the same manner as ye have seen him going to heaven."
19		So he was taken up to heaven, and sat at the right hand of God. And they, having worshipped him, returned to Jerusalem, with great joy, from the mount, called <i>Olivet</i> , which is near Jerusalem—
	Luke xxiv, 52	a sabbath day's journey from it. And they were continually in the temple; praising, and blessing, God. Soon after they went forth, and proclaimed the glad-tidings every where, confirming the word with the before-mentioned concomitant signs.
	43	
20		
John ix, 30		Now there were many other miracles which Jesus performed, in the presence of his disciples, which are not written in this book: And there are many others which he did, with respect to which, if they were all committed to writing, one by one, I do not think the world would, even in that case, receive cordially the books written.
xxi, 25		But these are written that ye may believe that JESUS is the CHRIST—the SON OF GOD; and that, believing, ye may have life by his name. Amen.
xx, 31		

### END OF THE SYNOPSIS.

# NOTES

## CRITICAL AND EXPLANATORY.

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### NOTE L

Note  
1,

IN order to comprehend fully, the meaning of sundry passages and phrases in the gospels, with regard to times, circumstances, and ceremonies, it is necessary to know that the Jews reckoned time by hours, days, weeks, months, years, and periods of years.

Their day, called in Greek *Nuchthemeron*, began and ended at what we call *sun-set*, and contained a night and a day. The *night*, which always preceded the day, began at *sun-set*, and ended at what we call *sun-rise*, and was divided into four equal watches, two before, and two after, midnight. Every one of these watches had an appropriate name. The first watch, called *Hespera*, began, as we reckon, at *sun-set*, and lasted till half the time between *sun-set* and midnight; the second watch, called *Opse*, or *Opsia*, contained the other half; the third watch, called *Proi*, or *Proia*, began at midnight, and lasted half the time between that and *sun-rise*; and, the fourth watch, called *Orthros*, contained the other half. Here let it be observed that, in that country, the days and nights were, in all the seasons of the year, nearly equal; so that, according to our mode of reckoning, the *Hespera*, or first watch, began at 6 and ended at 9 o'clock, P. M.; and the *Opsia*, or second watch, began at 9 o'clock, P. M. and ended at midnight; and the *Proi*, or *Proia*, the third watch, began at midnight, and lasted till 3 o'clock in the morning; and the *Orthros*, or fourth watch, began at 3 o'clock in the morning, and lasted till *sun-rise*, or 6 o'clock, A. M. And, let it be further observed, with regard to the sun, its going down was reckoned from noon, or mid-day, to midnight; and its rising, from midnight to noon, or mid-day. And, as midnight was the end of the sun's going down, and the beginning of its rising up, hence the phrase, (Genesis i,) *There was an evening, and there was a morning.*

Their day, which was a component part of the *Nuchthemeron*, and which, according to our mode of reckoning, began at *sun-rise*, and ended at *sun-set*, they divided into twelve equal hours. The first three hours, that is, as we reckon, from *sun-rise* to 9 o'clock, A. M. was its morning. During the third hour, that is, from 8 to 9 o'clock, A. M. their morning sacri-

Note  
b

fice was prepared, offered up, and laid on the altar precisely at 9 o'clock; this they termed, *Parashene*, or Preparation; and sometimes, The hour of prayer. From the third to the ninth hour, or, as we reckon, from 9 o'clock, A. M. to 3 o'clock, P. M. was common time. At 3 o'clock, P. M. or, as they reckoned, the ninth hour, the evening sacrifice was laid on the altar; and, from that to sun-set was the evening of their day, when their night of a new day began.

These distinctions, duly attended to, will, I apprehend, obviate all the objections, and solve all the difficulties, and seeming inconsistencies, which have arisen, or been started, in respect to the narratives of the four evangelists touching the last supper of our Saviour, Jesus Christ; his sufferings in the garden; his trials before the Sanhedrim and Pilate; his crucifixion, death, burial, and resurrection; as well as touching Peter's denials, and the different appearances of the angels, and of Jesus himself, to the women who went to the sepulchre to embalm him.

Their weeks consisted of seven Nuchthemérons; and, like their days, began and ended at sun-set; six were for common labour, and the seventh for sacred or religious rest; and, therefore, called *Sabbath*.

Their year, which was regulated by the revolutions of the sun, and the seasons, consisted of 52 weeks, and a day, and some odd hours, minutes, and seconds. They had two sorts of years: a civil, or solar year, which was common to them and the rest of mankind, which began and ended at the autumnal equinox: and a religious year, which began and ended at the vernal equinox; so that the one began and ended exactly in the middle of the other. This religious year was instituted for them at the time of their coming out of Egypt, and was called The year of new things.

Here let it be observed that, by the account given of the deluge, there appears to have been a change made in the length of the year. At, and during the flood, the year contained twelve months, and the months are expressly mentioned as containing 30 days a-piece, which would be 360 days in the year. But, by counting the days at the conclusion of the flood, there will be found 365 days contained in that year; and, after that, mention is made, for the first time, of different seasons in the year. Now, as it is found by astronomical observation, that the year contains 365 days, and some odd hours, minutes, and seconds, that is, fifty-two weeks and a day, and some odd hours and minutes, hence it became necessary to intercalate this odd day, hours and minutes. For this purpose, at the coming of the Israelites out of Egypt, a year appropriate to them was established, and called The year of new things. This was their

ecclesiastical, which began at the vernal equinox, at the middle of the civil year.

In this ecclesiastical year, or year of new things, there were three festivals instituted, and to be kept at stated times and seasons. First, The Passover, which was to begin the 15th day of the first month of the ecclesiastical year, (being the time of their coming out of Egypt,) and continue seven days, that is, a week: The second was the Pentecost, which, after seven weeks, was to begin on the 50th day, counting from the first day of the Passover; and, the third was the festival of Tabernacles, which was to begin on the 15th day of the seventh month of the year of new things, or ecclesiastical year, and continue eight days. These festivals were to be kept at stated seasons. See Exod. xxiii, and xxxiv.—Levit. xxiii.—Num. xxviii, and xxix.—Deut. xvi. The first, at the barley harvest; the second, at the beginning of the wheat harvest; and, the third, in the middle of the first month of the civil, or common year, and to continue eight days, the eighth day being, (it is presumed,) added, to complete the year of 52 weeks and a day.

But, as it was found that, by not attending to the odd hours and minutes, the festivals and seasons did not agree; therefore, among other arrangements for the temple service, the Levites were numbered, and classed according to the several services assigned to them; and those, to whom the temple services were assigned, were divided into twenty-four courses; every course to attend a week at a time, one after another; and the days being classed in weeks, or sevens, six for labour, and the seventh for rest; and the years also being classed in periods of seven, six for the land to be worked, and the seventh to lie fallow, and be untilled, and which, therefore, was called a sabbatical year; these sabbatical years were classed in sevens; and, after seven of them, that is, after 49 years, came the jubilee, or 50th year, which was solemnly announced by sounding trumpets, and proclaiming liberty, through all the land, to all the inhabitants thereof, and in which all debts were cancelled, and all lands sold or mortgaged returned to the original owners; and both the sabbatical years, and the years of jubilee, were years of rest; hence, it is concluded, that to every sabbatical year the seven odd days, in its period forming a week, were added, and that it contained 53 weeks: and, with regard to the odd hours, and minutes, as they were found, in a course of 50 years, that is, one jubilee, to amount to twelve days, and consequently, in a period of seven jubilees, to eighty-four days, to which, adding the seven odd days of the seven jubilees, the amount will be ninety-one days, or thirteen weeks. Consequently, in every period of seven jubilees, by adding one week to the first, so that it may contain 53 weeks, and two weeks to each of the other six, so that they contain 54 weeks, the equation of time will be

Note I. preserved, and the annual festivals will be celebrated in their due seasons.

## NOTE II.

*Behold Elizabeth thy cousin.*—Luke i, 36.

Note II. Sect. I. By comparing this with Luke i, 5, and with the genealogies in Matthew and Luke, and with Matt. xiii, 55, Mark vi, 3, John xix, 25, it may be concluded that the father of Elizabeth and the mother of Mary, were brother and sister, and descendants of Aaron; that Elizabeth, the daughter of the brother, was married to Zacharias, and by him had John the Baptist; and that Eli, a descendant of David by the line of his son Nathan, married the sister, and by her had two daughters, namely, Mary the mother of Jesus, and Mary the wife of Cleophas and mother of James and Joses and Simon and Judas, who, according to custom, were called the brothers of Jesus, he being the head of the family; that Eli, having no son to keep up his name, contracted with Joseph, son of Jacob, a descendant of David by the line of Solomon, to give him his eldest daughter Mary in marriage, he agreeing to drop his own line, and enroll himself with his espoused wife in the family register as son of Eli. Hence arose the necessity, at the enrolment ordered by Herod, of Mary's accompanying her husband from Nazareth to Bethlehem, notwithstanding the advanced state of her pregnancy, that the transfer of the line might be made in the most authentic manner. See Ruth chap. iv; and in Potter's Antiquities of Athens we see how scrupulous and exact they were in cases of this sort.

## NOTE III.

Note III. Sect. II. *Roll of the lineage.* It may be necessary to observe, that the Israelites were divided into tribes, the tribes into communities, and the communities into families and houses of families; and that, in every city and town, public registers were kept, in which all the males were enrolled; so that every one might have it in his power to trace his descent from his father through the family, community, and tribe, up to its head. Of these registers we have ample specimens in 1 Chron. chap. i—x, xxiii, xxiv, xxv, xxvi, and elsewhere. In these Rolls the word *Father* is often used to denote Ancestor, and the word *Son*, descendant; and when the word *Son* is used as a title, as it often is, it denotes or marks the person to be the head of a subordinate family; and the word (which, in my opinion is improperly rendered) *begat*, only marks the line of descent. For the sake of perspicuity I have rendered those several words in plain language. By comparing this Roll with the book of Ruth it

Note  
iii.  
Sect.  
ii.

appears that the line from Salmon through Elimelech became extinct by the death of the two sons of Elimelech, whom I take to have been the eldest branch of Salmon's family. On this event the right of succession devolved on the next or second branch, but as the descendant of that branch declined to comply with the law of consanguinity, and chose to continue to be the head of a subordinate family bearing his own name, the right therefore devolved on Boaz, who appears to have been a grandson of Salmon, by the third son of Salmon; and by marrying the widow of Elimelech's son he gave up his claim of establishing a family to be called by his own name, and took the title of Son of Salmon. So in the case of Joram, and the succession of Ozias, it appears from 2 Chro. xxi, that the Philistines and Arabians destroyed the family of Joram, so that he had not a son nor a daughter left, save only his youngest son Ochosias: and by 2 Chro. xxii, it appears that Ochosias being slain by Jehu, his mother Athalia slew all the rest of the royal seed, save only Joas, whom Josabeth, the wife of the high priest Jodae, stole, and kept concealed till he was seven years old. He was then made king, and reigned 40 years, and was succeeded by Amasias [see 2 Chro. xxv,] who reigned 29 years; but a conspiracy being formed against him, Azarias alias Ozias [see 2 Kings xv, 1.—2 Chro. xxii,] was made king in his stead, and called Son of Joram, the line through Ochosias, Joas, and Amasias, being then extinct or set aside.

Now, with regard to the three periods, and the 14 generations, let it be remembered, that in the first period from Abraham to David, the line of succession passed from Salmon to Boaz: consequently the generations in that period are 1 Isaac, 2 Jacob, 3 Judas, 4 Phares, 5 Esrom, 6 Aram, 7 Aminadab, 8 Naasson, 9 Salmon, 10 The father of Boaz, 11 Boaz, 12 Obed, 13 Jesse, and 14 David: And in the 2d period from David to the removal to Babylon, let it be remembered, that the elder branch of Joram's family having become extinct at the death of Amasias, the line of succession passed from Joram to Azarias, alias Ozias; consequently, the generations or successions in that period are 1 Solomon, 2 Roboam, 3 Abia, 4 Asa, 5 Josaphat, 6 Joram, 7 The father of Azarias alias Ozias, 8 Ozias, 9 Jotham, 10 Ahas, 11 Hezekias, 12 Manasses, 13 Amon, 14 Josias, after whose death the first removal to Babylon took place. And in the third period from the removal to Babylon to The Christ, as the three elder branches of Josias's family became extinct at the capture of Jerusalem and the death of Zedekias, the line of succession passed to his youngest son Jeconias: and hence the phrase in their Roll "Josias begat Jeconias and his brothers; and after the removal to Babylon, &c. Consequently, the 14 generations after the removal to Babylon, were, 1 Jeconias, 2 Salathiel, 3 Zoro-

Note  
iii.  
Sect.  
ii.

babel, 4 Abiud, 5 Eliakim, 6 Azor, 7 Sadok, 8 Achim, 9 Eliud, 10 Eliazar, 11 Matthan, 12 Jacob, 13 Joseph, the husband of Mary, and adopted son of Eli, and 14 JESUS THE CHRIST.

Hence it appears that the two genealogies of Joseph in Matthew and in Luke are perfectly consistent, and both are properly recorded. That in Matthew is the natural and regular descent of Joseph from Abraham through the line of Judah to David; and from David, through the line of Solomon, to the death of Josiah, and the removal to Babylon; and from the removal to Babylon, through Jeconias, the youngest son of Josiah, till Joseph espoused Mary, and contracted to drop his own natural line of descent, and take up the line of Eli, the father of Mary, and enroll himself in the family register as Son of Eli. This line Luke takes up, beginning it with Jesus, who (as he in very appropriate and proper terms states) was, as by law established, son of Joseph, son of Eli, &c. carrying it up through Nathan to David, the common ancestor of the two families both of Jacob and Eli, he being the Father of both Solomon and Nathan. From David Luke continues the lineage through Judah up to Abraham, with whom Matthew begins; but Luke continues it, and carries it up through the patriarchs to Adam son of God.

Before I quit this subject, it may not be amiss to mention that from the 2d, or (as the Septuagint entitles it) the 4th Book of Kings, and the 2d of Chronicles, and the book of Jeremias, it appears, that towards the end of the second period, Josias at his death left four sons, the eldest called Eliakim, the second Jehoiachan, alias Sallum, (Jer. xxii, 11,) the third Bathanias, and the fourth Jeconias. As the eldest was a bad character, and the second a favourite of the people, they on the death of Josias made him king in the room of his father: But when he had reigned three months, Pharaoh coming to Jerusalem dethroned him, imposed a tribute on the land, made his elder brother king in his stead, changing his name and calling him Joakim; and carrying away with him the dethroned king, advanced to meet Nebuchadnezzar: but being defeated (see Jer. xli,) he retreated to Egypt, carrying with him the king he had dethroned: Nebuchadnezzar advances to Jerusalem, Joakim submits to him, and serves him as his vassal three years; then revolts; a war ensues: Joakim adopts his youngest brother Jeconias (Jer. xxii, 24,) and calls him Joachim. The war continues; Joakim is slain, and Joachim succeeds him. But on Nebuchadnezzar's advancing to Jerusalem, Joachim, alias Jeconias, goes out and submits to him; and he and his mother and the artificers and the chiefs, and other prisoners of distinction, together with some of the spoils of the temple, are sent to Babylon. And Nebuchadnezzar made Bathanias, the elder brother of Joachim, king in his stead, changing his name, according to custom, and calling him Sede-



Note  
iii.  
Sect.  
ii. kias (4 Kings xxiv.) After this removal to Babylon, as Sedekias left no issue, the line of succession from Jechonias descends, as above, in the third period, to Joseph the husband of Mary.

## NOTE IV.

Note  
iv.  
Sect.  
iii. Luke ii, 2. "With regard to this enrolment, it was before Cyrenius was governor of Syria." This is a literal translation. The Greek word *protos*, with a genitive case, is a military phrase, and signifies a leader; that it is used by the Evangelist to signify *before* is evident from John i, 15, 30. Mark xiv, 12, where the phrase, *Proton Azymon*, is explained, by saying it was the day on which the paschal lamb was killed: now that was the 14th day of the month, and the *Azumi*, began on the 15th. Besides the translation *before* corresponds with the fact, for the enrolment here mentioned was in the life time of Herod the great; but that enrolment under Cyrenius to which Gamaliel alludes Acts v, 37, was at least 10 years after Herod was dead.

## NOTE V.

Note  
v.  
Sect.  
iii. The time of the year, in which our Lord Jesus was born not being particularly mentioned, became, in the 4th century, a subject of dispute between the Greek and Latin churches; the former fixing it to the 6th January, and the latter to the 25th December. Both supported their hypotheses by calculations grounded on the time of the angel's appearing to Zacharias: but as the time contended for by the one and by the other, does by no means accord with the account which travellers give us of the climate, and particularly with the shepherds lying out at night to watch their flocks, nor with Herod's calling the people together at that inclement season to be enrolled: doubts have arisen whether the time contended for, by either of the parties, is right. We have seen before that the Levites who attended the service of the temple were divided into 24 courses; that every course attended regularly one after another, a week at a time, and that Zacharias was the head or chief of the course of Abia, which was the eighth course. Now, suppose the first course began its tour of duty at the Passover on the 15th day of the first month, that is, on the beginning of the 3d week of the first month of the ecclesiastic year, the eighth course, namely, the course of Abia, would enter upon duty on the first day of the Pentecost, and would continue on duty till the end of that festival. The circumstance of Zacharias being struck deaf and dumb on the occasion seems strongly to intimate that the angel appeared to him on that day. It is then said, that when the days of his ministration were accomplished, he departed to his own house, and after these days his wife Elizabeth conceived;

Note  
v.  
Sect.  
iii.

this might be about the end of the 13th week, or first quarter of the ecclesiastic year, and consequently, John's birth would be at the beginning of the ensuing ecclesiastic year, or vernal equinox.

Now with respect to Jesus, it is said, that after Elizabeth conceived, she kept herself concealed five months, and in the sixth month the angel appeared to Mary, and informed her of Elizabeth's conception, and that she herself should conceive miraculously, and bear a son whose name she should call Jesus. This appears to have then taken place; for Mary, we are informed, arose in those days and went with speed to the hill country, and saluted Elizabeth; and, by Elizabeth's answer it is evident, that what was promised Mary had taken effect. This was the sixth month of Elizabeth's pregnancy. Mary stays with her about three months and returns home. John is born in the beginning of the ecclesiastic year, that is, at the vernal equinox, when Mary was three months with child; consequently Jesus is born in the beginning of the civil year, that is, at the autumnal equinox—a season remarkably typical. It was introduced with the sounding of trumpets through all the land; and, on the first day of the first month of that year, were proclaimed the sabbatical years, the years of jubilee, a release of debt to the debtor, and liberty to those who were sold for servants. Now, at this season, it is presumed, Jesus Christ was born, in whom all these types were fulfilled, and with which all the circumstances of the shepherds watching their flocks at night, in the open fields, and of Herod's assembling the people to be enrolled, will perfectly agree.

#### NOTE VI.

Note  
vi.  
Sect.  
iv.

The Magoi, or Magians, were a sect of philosophers, or learned men, who devoted themselves to the study not only of the works of nature, and the motions and revolutions of the heavenly bodies, but also to the explanation of dreams and prodigies, and to the foretelling of things to come. See Dan. chap. ii, 27.—chap. v, 5, 6.

#### NOTE VII.

Note  
vii.  
Sect.  
iv.

*Chief Priests.* It has been already noted that the Levites, the descendants of Aaron, were distributed into twenty-four courses, the heads or chiefs of which succeeded one another in the lines of the first born. These heads of the courses were styled CHIEFS, but were inferior in rank, and under the control of the high priest, who, from the days of the Maccabees, was a descendant of Joarib, the head of the first of the twenty-four courses. See 1 Mac. ii, 1, compared with 1 Chron. xxiv. Hence there were always, at this time, twenty-four, who were styled *Chief Priests*.

Note  
viii.  
Sect.  
iv.

*Respecting the star seen by the Magians.*

From the circumstances mentioned concerning this star, there seems to be ground for the following inferences: 1st. That the star appeared to the Magians, in their own country, at the birth of Jesus, and that they were informed that an infant was then born in Judea, who would be king of the Jews. 2d. That they did not see the star any more till they arrived at Jerusalem, and had a conference with Herod, and were directed to Bethlehem, in order to find the child. 3d. That at their setting out, the star again appeared to them, at which they rejoiced exceedingly. 4th. That instead of conducting them southward to Bethlehem, which was about six miles from Jerusalem, it led them quite a contrary way, moving on before them till it came and stood over the place, at Nazareth, in Galilee, where the child was, Luke ii, 39. 5th. That the light, which appeared like a star, and which moved on before them, was supernatural. 6th. That there was a considerable space of time between the first appearance of the star, in the country of the Magians; and the second appearance of it at Jerusalem; but, that it did not amount to a whole year; for Herod, who had got exact information of its first appearance, confined the slaughter of the children to those who had entered the second year, according to the time of which he had got such information; that is, to those about a year old,—not much above, nor much under that age; and, therefore, the number slain may not have been great.

NOTE IX.

*The River Jordan.*

Note  
ix.  
Sect.  
f.

As there is frequent mention made of this river in the Gospels, it seems necessary to give a short description of it. The river Jordan is a stream about 90 feet broad. The head of it, as Josephus informs us, is a round lake on Lebanon, called PHIALE, which is always full, never encreasing nor diminishing. From thence it runs underground about fifteen miles, and comes out in a deep stream from a cave at a place formerly called PANIUM, afterwards Caesaria; and passing about fifteen miles through marshes and a dirty lake called Semechonites, it falls into the lake GENEZARET, a little below the city Julias. The lake GENAZARET is about fifteen miles long, and 5 or 6 miles broad. It has several names, being sometimes called GENZERET; sometimes the *Sea of Galilee*; sometimes the *Lake or Sea of Tiberias*, from the city Tiberias, the capital of Galilee, which is situate on the western border of the lake. In like manner it gets a name from other cities, and from the countries or regions around it. It lies in a direction nearly north and south. From the south end of it the Jordan rushes out, and entering what is called THE GREAT PLAIN, it runs from north to

Note  
ix.  
Sect.  
r.

south, in a channel about 30 yards or 90 feet wide, at a rate of about two miles in an hour, till it meets and loses itself in the lake ASPHALTITES; alias, the *Dead Sea* or *Sea of Sodom*.

The great plain between the two lakes is about thirty miles in length, and about fifteen miles wide. Formerly the Jordan overflowed its banks annually, near forty perches on each side. This was overgrown with bushes, and was a harbour for lions and wild beasts, which were forced out when the river rose.

Modern travellers inform us, that the case is now different; by the rapidity of the current the channel is now deepened to at least nine feet; so that it contains all the water at the swelling, without overflowing the banks as it formerly did.

The great plain is bounded by huge barren mountains, both on the east and west side. Those on the east begin at the city Julias, where the Jordan enters the lake *Genesareth*, and stretch southward to the *Lake Asphaltites*. Those on the west side form a continued ridge from *Bethan*, or *Scythopolis*, to the south end of the lake *Asphaltites*, which is about 72 miles long and about 20 miles wide. This ridge on the west side of the great plain and the Asphaltic lake, is what is called the *Wilderness*; by which term they did not mean a tract absolutely uninhabited and desert, but only in general uncultivated and thinly peopled, such as pasture grounds generally are. The southern part of this ridge is what Matthew calls the hill country of Judea.

Bethabara, or house of passage, was near that part of the Jordan where the Israelites, under Joshua, miraculously crossed it into the land of Canaan.

## NOTE X.

### *The Pharisees and the Sadducees.*

Note  
x.  
Sect.  
r.

These were two sects among the Jews, in direct opposition one to the other. The pharisees were zealously attached to the traditions of the Fathers; and remarkable for their austerity and pretensions to a greater degree of holiness than others. They affected popularity, and distinguished themselves by their uncommon dress and behaviour. Josephus, who was one of them, tells us, That the chief article of their belief was, *That all things were to be attributed to God and Fate; yet so, that every man may, in many cases, of his own power, do good or ill; that the souls of men are incorruptible, and that there is a future state of rewards and punishments; that the souls of none but good men go into other bodies; and that the souls of the wicked are sent into everlasting pain; and that in the invisible world there are good and bad spirits; the former called angels, and the latter demons.*

With respect to the Sadducees, Josephus affirms, that their

Note  
xi.  
sect.  
v.

opinion is, *That the souls of men perish with their bodies.* And we are told, Acts xxiii. 8. *That the Sadducees say, There is no resurrection, nor angel, nor spirit.*

## NOTE XI.

Note  
xi.  
sect.  
v.

THE PUBLICANS were the collectors of the taxes, contributions or assessments, which the Romans levied on the people of the countries which they conquered. The Roman knights, or equestrian order, were the principal farmers of the revenues. They appointed or farmed out to others, who appointed collectors in the several provinces. These collectors or tax-gatherers were called PUBLICANS; and from their office, and not improbably from their exactions, they were odious to the people.

## NOTE XII.

Note  
xii.  
sect.  
v.

Now, this very Jesus had been about 30 years a subject, being, as by law established, son of Joseph—[*adopted son*] of Eli—Luke iii. 22.

It must, I think, be admitted, not only that the words in the text will bear this construction; but that this is a literal translation of every word in the sentence without omission or addition, save only the word *adopted*, which is inserted before *son*, merely for a more clear explanation of the word *enomizeto*, by law established. All agree that the words *archon* and *archomenos* are correlative terms; the first meaning ruler, chief, or governor; and the latter, ruled or subject, or who owes obedience; and with regard to the word *enomizeto*, it cannot be denied, that it is used by Luke in the very same sense as is here given to it—see Acts xvi. 13. It is well known also, that the Romans had an ancient law, which forbade the worship of any new or foreign gods, without being legally approved of or tolerated by the senate;—and it is equally well known, that the Jews, throughout the whole empire, were allowed the free exercise of their religion, and to have places set apart for worship and prayer; and therefore Luke mentions, in the place above cited, that on a Sabbath-day, Paul and his companions repaired at Philippi, to a river side (*ou enomizeto proseuche etnai*) where there was a legally established place of prayer: But, in my view, the word, as here used, carries with it a farther meaning. He had been about 30 years an *archomenos*, that is, a subject, but was now, no longer so; being as by law established son of Joseph—son of Eli; that is, a head and chief of the two families descended from David through the lines of Solomon and Nathan, and consequently, that both Joseph and Eli, the former heads or chiefs of those families, were now both dead. But, be this as

Note  
xii.  
Sect.  
v.

it may, our common version cannot be right; for he certainly was not, as was supposed, son of Joseph; but, *as by law established*, he was registered as son of Joseph, who was the adopted son of Eli; and this will account for the circumstance mentioned, John ii. 3. of Jesus' mother being at the wedding, and for that mentioned, verse 12, of him and his mother, and his brethren, going to Capernaum; but no notice at the same time is taken either of Joseph or Eli: This seems to be a strong confirmation of that above suggested, that they were now both dead.

## NOTE XIII.

*The first Passover.*

Note  
xiii.  
Sect.  
vii.

From what has been said in Note v, it seems probable that ~~our Lord~~ Jesus was born in September, at the beginning of the creational or civil year; and from what is mentioned in the foregoing note, it seems highly probable that he was baptised by John, at the same season of the year, when he was 30 years old. After his baptism, he was led into the wilderness, and tempted by Satan. After the temptation, which lasted forty days, ~~he returns to the place where he was baptised~~, and is pointed out by John as the *Lamb of God* which taketh away the sins of the world. A few days after, having chosen four or five disciples to accompany him, he repairs to Cana in Galilee, where he performs his first miracle; and from thence, with his mother and his brethren, and his disciples, he went to Capernaum, but did not stay long there, as the passover was near. So leaving Capernaum he went up to Jerusalem to the Passover. This of course was the *First passover* after his baptism, and he was now thirty years and six months old.

## NOTE XIV.

*John was baptising at Enon.*

Note  
xiv.  
Sect.  
vii.

Enon, was a town of Samaria, on the west side of the Jordan, about eight miles from Bethsan, alias, Scythopolis. A dispute, it seems, arose between the disciples of John, who were Samaritans, and the Jews; that is, the inhabitants of Judea; or, as some copies read, a Jew. What the dispute was, we are not expressly told; but from what follows, it would seem, that John's disciples were zealous for their master's honor and fame, which they were apprehensive might be eclipsed by people's flocking to Jesus. To allay this, John takes occasion to give a full and final testimony concerning Jesus and himself. Soon after which he was cast into prison by Herod Antipas.

Note  
xv.  
Sect.  
viii.

"The fourth month and harvest council."

This, I apprehend, was a common saying at the approach of the wheat harvest, and that it was now a little before the Pentecost. It has been observed, Note i, that during the ecclesiastic year, the Jews had three great festivals, the *passover*, the *pentecost*, and the *festival of tabernacles*: The first, at the barley harvest; the second, at the wheat harvest; and the third, after the ingathering of the fruit, and before seeding time. Jesus had been at the Passover, and after the Passover had left Jerusalem, and stopped some time in the region of Judea. Leaving that, he had set out for Galilee; but, as he must needs pass through Samaria, on coming near Sichar, a town of Samaria, he sat down by Jacob's well, while his disciples went to the city to buy food. A woman of the city comes out to draw water. He enters into discourse with her, and announces himself to be the Messiah. The disciples return. She runs to the city to tell the news. Crowds hurry out to see him. He observes the fields covered with the crowds coming to him; and uses the proverbial saying, common a little before harvest. From all which there seems to be ground to conclude, that it was now about the Pentecost. This fixes the time of John's imprisonment. After staying two days at Sichar, Jesus hears of John's being cast into prison; upon which he leaves Sichar, and proceeds on to Galilee.

## NOTE XVI.

Note  
xvi.  
Sect.  
ix.

*The calls of Peter and Andrew, sons of Jonas; and of James and John, the sons of Zebedee*—Matt. iv, 18—Mark i, 16—Luke v, 11.

This appears to be the third invitation which these disciples received to accompany him. The two former invitations seems to have been for some special occasion; but this last, for a constant attendance. The first invitation was on the bank of the Jordan, after his return from his temptation in the wilderness. In consequence of this first invitation, they accompanied him to Cana in Galilee, where he made water wine; and from thence to Capernaum, (see sect. vi.) and from Capernaum to Jerusalem, to the *first Passover* during his ministry. From the Passover they accompanied him to the region of Judea, where he continues some time, and they baptize. Leaving that, they set out with him for Galilee, and stop two days at Sichar. Here they seem to have parted from him, and returned home to their usual occupation of fishing; for we hear nothing of them on his second journey to Cana, nor in his circuit through that country, nor at Nazareth, where an attempt is made on his life; nor at any other place till he comes again to Capernaum, where he finds them employed in

Note  
xvi.  
Sect.  
ix.

their usual occupation. Here we are told, that after Jesus came to Capernaum, as he was walking along the sea of Galilee, he sees Peter, and Andrew his brother, casting a drag-net into the sea, and calls them to go with him, and he would make them fishers of men, upon which they immediately left their business and followed him; and, going a little further, he sees James, son of Zebedee, and John his brother, in a vessel with their father Zebedee, mending their nets; and he calls them, and they immediately left their father in the vessel with the hired servants, and went after him to Capernaum. On what occasion this second call was given, whether to accompany him in a private manner to the feast of tabernacles, which seems not improbable, on account of the rancour of the Pharisees; or, to some place in Galilee, we are not told; nor how long they continued with him; but, that the call was temporary, and the occasion soon over; and that they returned, and were again engaged in their usual occupation, appears evident from the circumstances attending this call; which are so strikingly different and opposite to those attending the second call, that it is surprising how any harmonizer could attempt to represent them as one and the same. At the second call, Simon and Andrew are in their own vessel casting their net: James and John are with their father, and the hired servants in his vessel mending their nets. Jesus goes on board neither, but from the shore first calls Peter and Andrew to go with him. They immediately quit their business and go with him. Jesus proceeds a little farther along the shore, and seeing James and John, he calls them: they immediately leave their father in the vessel with the hired servants, and went after him to Capernaum. Now, compare this with the circumstances mentioned at the third call. When the people were pressing upon him to hear the word of God, as he was standing by the Lake Genezareth, he saw two boats or vessels aground, and the fishermen, having gone out of them, were washing their nets. So going on board one of them, which belonged to Simon, he desires him to put off a little from the land, and sitting down, he taught the people; and, having finished his discourse, he desires Simon and Andrew to let down their net for a draught. Simon mentions the bad success they had met with the night before; however, at Jesus' command, he would let down the net, and having done so, such a multitude of fishes were enclosed that the net began to break. They beckon to their partners in the other vessel, who come to their assistance, and both the vessels are so overloaded that they begin to sink. This so amazed Peter and Andrew, and their partners, James and John; that, upon receiving a third invitation, they brought their vessels to land, and left all and followed him. And to shew that there must have been some distance of time between the second and third calls, we find, upon their going with



Note  
xvi.  
Sect.  
ix.

him to Capernaum, that Peter and Andrew had removed from Bethsaida, and were settled in Capernaum, and that their partners, James and John, lived in the same house with them; from which it may be reasonably concluded, that their father Zebedee was dead.

## NOTE XVII.

Note  
xvii.  
Sect.  
xi.

*A worldly temper*—literally *Mamona*, which is said to be a Syriac word, and to signify riches: but, being personified, I take it to mean a mind bent on the things of this world, and wholly engaged in forecasting how to obtain riches, honours, and pleasurable enjoyments.

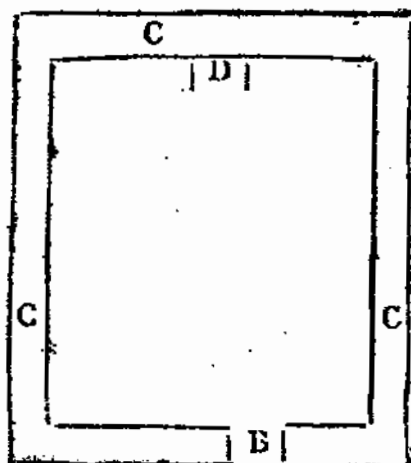
## NOTE XVIII.

Note  
xviii.  
Sect.  
xii.

*The bringing in the Paralytic, and laying him before Jesus.*

The difficulties and absurdities started in relation to this, are entirely removed by attending to the eastern mode of building, described by Dr. Shaw, in his travels into Barbary and the Levant, A. D. 1722; and which, as he observes, seems to have continued the same from the earliest ages down to the present times. The streets of their cities are usually narrow: From these, the entrance into any of the principal houses is through a porch with benches on each side, where the master of the family receives visits and despatches business. From thence you pass into a court, open to the weather, and paved with marble or other materials to carry off the water. This is the usual place for the reception of large companies and entertainments; on which occasion it is strewed with mats or carpets for their more commodious entertainment. The court is, for the most part, surrounded with a peristyle and piazza and gallery; the top of which serves as a walk in front of the rooms of the second story, and is commonly covered with tiles or terrace, and the front secured with a balustrade or latticed work, to prevent people's falling from it into the court. The house is built around the court, and at the porch there are commonly stairs to the top of the gallery which leads into the chambers on the second story. And if the house is more than two stories high, the stairs to the upper chambers are commonly at one or other corner of the gallery, and lead up to the top of the house, which is always flat, and covered with a strong plaster of terrace, and surrounded with a parapet or balustrade to prevent falling from it. Besides the stairs on the gallery, there are private stairs leading directly from the rooms below to those above.

Note  
xviii.  
Sect.  
xii.



A, A, the street.

B, the out porch.

C, C, C, the gallery.

D, the porch at the entrance into the main building.

Now, let it be supposed, that Jesus was sitting at D in the porch, at the entrance into the main building, and speaking to the people, when the four men carrying the paralytic come to the front gate or porch, and finding the court so crowded that they could not carry him in and lay him before Jesus, they carried him up the stairs at the porch to the top of the gallery, and along the gallery round to the place where Jesus was sitting, and forcing a passage by removing the balustrade, they lowered down the paralytic, with the couch on which he lay, into the court before Jesus. Here all is simple, and no breaking up of roofs or trap-doors.

## NOTE XIX.

### *Scribes and Doctors of the Law.*

For a particular account of these, the reader is referred to 1 Chron. xxiii. 2 Chron. xvii, 7, 9, where it will be seen, that 6000 of the Levites were set apart for Scribes and Judges in the several cities of the several tribes; and to furnish copies of the law and the prophets, and to read and explain them. See Ezra vii, 12, and to keep the public rolls or register of the people.

The elders were the heads or chiefs of the patriarchal families of Israel—for a list of them, who returned from the Babylonian captivity, see Ezra and Nehemiah.

Note  
xix.  
Sect.  
xi.

Note  
xx.  
Sect.  
xiii.

*The second Passover.* After this there was a festival of the Jews.—John v, 1.

It is generally agreed, that the festival here mentioned was the *Passover*: And hence, it seems not improbable, that the second call of Peter and Andrew, and James and John, may have been, as suggested in Note xvi, to accompany him up to Jerusalem, to the Festival of Tabernacles in a private manner; and that after their return from the Festival, they again applied themselves to their usual occupation, till they received their third call. This gives sufficient time for all the occurrences between the several calls: and by this we seem to have a regular account in what manner, and at what places Jesus was engaged from his baptism till this second Passover.

## NOTE XXI.

Note  
xxi.  
Sect.  
xiii.

The infirm man at the pool is not said to have been thirty-eight years at the pool, but thirty-eight years in his infirmity; and that Jesus, seeing him lying there, and knowing that he had been in that condition a long time, asks him if he desires to be cured: and from his answer, it seems evident that he had been but a short time at the pool.

## NOTE XXII.

Note  
xxii.  
Sect.  
xiii.

*If I testify, &c.*—John v, 31.

I apprehend that the Jews who opposed Jesus, and who sought to kill him, started objections to what he said; and that Jesus repeated their objections, and then gave his answers. For this reason, and to distinguish them, I have expressed their objections in Italic characters.

## NOTE XXIII.

Note  
xxiii.  
Sect.  
xiv.

*Second prime Sabbath.*—Luke vi, 1.

It has been already noted, and is well known, that in every ecclesiastic year the Jews kept three great Festivals—the *PASSOVER*—the *PENTECOST*, and the Festival of *TABERNACLES*: The first, at the barley harvest; the second, at the wheat harvest; and the third, at the ingathering of the fruits, just before seeding time: that the two first of these festivals continued seven days; and the last, eight days, the eighth day being added to conclude the civil (and I apprehend the creational) year. Now, the first and last days of these festivals were solemn set days, on which they not only rested from labour, but which were distinguished with peculiar religious services, and were observed with particular attention. Hence, it seems highly probable, that the first day of the Passover, (which was the first of the three great festivals) was denominated *The first prime Sabbath*; and that the

Note  
XXIII.  
Sect.  
xiv.

first day of the Pentecost (which was the second of the three great festivals) was their *Second prime Sabbath*: and this agrees perfectly with the circumstance of the disciples plucking and rubbing out, and eating the ears of wheat as they passed through the corn-fields, the wheat harvest being now ripe; at which the Pharisees took exception, on account of their scrupulous regard for the day. Hence, I conclude, that the *Second prime Sabbath*, (as I think the words of the text ought to be translated) was the first day of Pentecost, and the fifth day from that of the Passover.

## NOTE XXIV.

Note  
XXIV.  
Sect.  
xiv.

*He gave orders to his disciples that a boat should attend him.* This is a circumstance which ought to be attended to, and kept in remembrance, as it will explain sundry passages, and obviate some objections which have been started. It is to be observed, that wherever this vessel is mentioned or referred to, it has the article always prefixed to it.

## NOTE XXV.

Note  
XXV.  
Sect.  
xv.

THE PROSEUCHE---*That is, the place set apart for prayer to God.*---Luke vi, 12.

It is well known that the Jews had such places. They were recognized by the Roman laws. And the Jews, while under the dominion of the Romans, had a right and free liberty to erect them, and to meet and worship in them, according to their national law and custom. They were open courts, having trees commonly planted around them, and were situated sometimes on mountains, and sometimes by the side of seas or rivers. See Acts xvi. 13---16.

## NOTE XXVI.

Note  
XXVI.  
Sect.  
xv.

*I was coming.* This is a literal translation of the Greek participle *elthon*: and by rendering it thus literally, the circumstances come in, every one in its proper place; and there is a perfect harmony between Matthew and Luke, and no room for supposing, as some harmonizers have done, that there were two centurions who had servants cured with circumstances nearly alike.

## NOTE XXVII.

Note  
XXVII.

*John sends two of his disciples to Jesus.*---Luke vii, 19. I apprehend that John had been now a year in prison. We find, that after the first Passover John was not thrown in-

Note  
xxvii.  
Sect.  
xvi.

to prison.—See sect. vii; John iii, 23. But, when Jesus left Judea on account of the Pharisees, and came to Sichar, he there heard of John's imprisonment. See sect. ix; Mat. iv, 12—Mark i, 14. This, as has been noted, was about the Pentecost. Now, while John was in prison, Jesus had attended another Passover—See sect. xiii; and after that had returned to Galilee, and spent a considerable time there before John sent these disciples to him. See sect. xiv, xv.

## NOTE XXVIII.

Note  
xxviii.  
Sect.  
xvi.

*Thou art the One Coming.* This is a literal translation; and, to my apprehension, perfectly consistent with the character of John; for after what he had seen and heard, and after the repeated testimonies which he had given respecting Jesus being the MESSIAH—the CHRIST—there can be no doubt of his own opinion: but, being at a loss how to account for the occurrences which had taken place, and which may have been different from what he expected, and were certainly very contrary to the general expectation of the Jews; and being pressed by his disciples for a solution of this matter, he may have referred two of them with this message to Jesus for his answer: So, when they came and propounded the question, Jesus answers it by an appeal to the miracles which they themselves had heard and actually seen, and refers them back to John with this answer.

Now, I would appeal to every candid reader, whether any thing could be more dignified, and at the same time more apposite, natural, and convincing, than this answer; without any the least reflection on the character of John, in whose favour Jesus gives immediately an ample testimony to the people when John's messengers were gone.

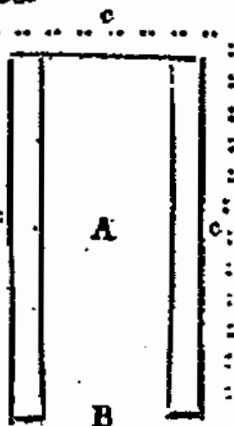
## NOTE XXIX.

*Standing behind at his feet.*—Luke vii, 38.

Note  
xxix.  
Sect.  
xvii.

In order to understand this, it may be necessary to know the posture in which the Jews took their meal. They did not sit at table, but reclined on couches ranged round the table; (see the margin) resting on their side with their heads towards the table, so that their feet were accessible to one who came behind the couch.

A, the table. c, c, c, the couches on which the guests reclined. B, the lower end, open for servants to enter and supply the guests.



Note  
xxx.  
Sect.  
xvii.

A certain creditor, &c.—Luke vii, 41.

Instead of *peace*, which only misleads the common reader, I have used the word *denary*, and in the plural *denaries*.

In ancient times, when the Jews were an independent nation, they had coins which they reckoned by *oboli*, *shekels*, and *talents*—20 *oboli* making a *shekel*, and 3000 *shekels* a *talent*. But under the Greek and Roman empires, the Greek *drachms*, *didrachms*, and *staters*; and the Roman coins *As*, or *Assarium*, *quadrans*, or *kodrantcs*; and a small piece of brass, or base metal called *lepton*, came to be in common use among the Jews.

In order to know the relative value of these, compared with one another, and their value compared with our silver dollar, let it be remembered, That

2 *Leptons* made a *quadrans*, or *kodrantcs*.

4 *Quadrans* or *kodrantcs*, made an *As*, or *Assarium*; and

10 *Assaria*, a *denary*, or *attic quadrachms*, equal to our 1-8 of a dollar.

2 *Denaries*, or two *attic drachms*, or *quadrachms*, made a *didrachm*, equal to our quarter of a dollar.

2 *Didrachms* made a *shekel*, equal to our half dollar.

2 *Shekels* made a *stater*, which was equal to our dollar.

1300 *Staters*, or 3000 *shekels*, made a *talent*.

It is to be noted, that in the Septuagint, the Hebrew or Jewish *shekel* is termed *didrachm*; but this was because the *Alexandria drachma* was equal to two *Attic drachmas*. The *didrachm* mentioned, *Matt. xvii, 24*, was an assessment laid by the Jews themselves, and paid yearly for keeping the temple in repair. See 2 Chron. xxx, 14.

### NOTE XXXI.

And when his friends heard of it, &c.—Mark iii. 21.

As my translation of this verse differs from all others that I have seen, it is incumbent on me to defend it.

The words in the original are [*oi par' autou exelthon kratesai auton*] the common translation of this is, "When his friends heard of this they went out to lay hold on him." Now, let it be observed, that there is nothing in the original for the words OF THIS. Next, I assert, that the words *par' autou*, never meant friends or relations; and that *para*, with a genitive case, always means immediately from. Third, That the pronoun *autou* and *auton*, have no reference to him, *Jesus*, but to *ochlos*, THE CROWD at the door; and the word *kratesai* does not here mean to lay hold on, but simply to stop or restrain, as in *Rev. vii, 1*. Now, let the translation I have given be compared with the case, and see how perfectly and consist-

Note  
xxx.  
Sect.  
xvii.

**Note**  
**xxx.**  
**Sect.**  
**xvii.** Only all the circumstances are stated without any reflections on his friends. Jesus is sitting in the court speaking to the people. The court is filled with the audience; a crowd, among which are scribes and pharisees, collect at the gate, and are clamorous. They who were in, and at the gate, immediately from the crowd on the outside were going out to restrain it; namely, the crowd—Jesus calls them back.

From what follows, it would appear that his mother and his brethren came when the tumult in the street was abated, and wished to speak to him, but could not get near, as the court was crowded, and therefore they went to him.

## NOTE XXXII.

*When the grain is ripe.*—Mark iv, 29.

**Note**  
**xxxii.**  
**Sect.**  
**xviii.** I apprehend there is an error in my Greek Testament, and that instead of *karpon*, it should be *karphos*, which signifies the dry husk—according to which, the literal translation would be, *when the dry husk would deliver up what is contained in it; that is, when the grain is ripe.*

## NOTE XXXIII.

**Note**  
**xxxiii.**  
**Sect.**  
**xviii.** With regard to the time and order in which the several things mentioned in the xviii section occurred, I apprehend, that, on leaving the tumultuous assembly at the house, Jesus went to the sea shore and there sat down to teach; but the crowd pressing upon him, and thickening, he went on board the vessel which he had ordered to be provided to attend on him, (see Note xxiv,) and there sat down. And raising his eyes, and seeing people busily employed in plowing and sowing, (from which circumstance I conclude, it was now about, or soon after the festival of tabernacles) he took occasion to deliver the parable of the sower. Having finished the parable he made a pause: upon which his attendants, who were in the vessel with him, asked him the meaning of the parable, and why he spoke to the people in parables? Having answered them, and reminded them of their duty, he again addressed the people on the shore in other parables, particularly that of the man who sowed good seed, and whose enemy sowed darnel among it. Having finished his discourse to the people, he returned to the house (from which he came) attended by his disciples; and, at their request, explained the parable of the darnel, and added a few more, and again repaired with them to the shore.

## NOTE XXXIV.

**Note**  
**xxxiv.** *Leathern Bottles.*—It was customary to make bottles or tight vessels of goat skins, in which they kept their wine. But,

Sect. xx. they were always careful to put their new wine into new or fresh skins; for, if it be put in old or dry bottles, by its fermentation it bursts the bottles.

## NOTE XXXV.

Note xxxv. Sect. xx. *A power goeth forth*—is justified by Matt. ix, 22—Mark v, 33—Luke viii, 45. Hence, I conclude, that the going forth hereafter mentioned, refers not to the demon, but to the power of expelling the demon.

## NOTE XXXVI.

*His brethren, James, and Joses, Simon, and Judas*—Matt. xiii, 55.

These were the sons of Mary, the wife of Cleophas, and the sister of Mary, the mother of Jesus: consequently, they were the ~~cousins~~ german of Jesus; but, according to the custom of the Jews, are called his brethren, because he was the head of the family.

## NOTE XXXVII.

*Proclaim on the house-tops*.—Matt. x, 27.

Note xxxvii. Sect. xxi. The roofs of the houses in that country were flat, and covered with a strong terrace, and surrounded with a battlement, to prevent falling from them. On these roofs the inhabitants walked, and sometimes slept; and from them proclamations were usually made.

## NOTE XXXVIII.

Note xxxviii. Sect. xxii. *John's Death*.—We have been before informed of John's imprisonment, and have noted the probable time when he was cast into prison, [see note xxvii.] Here we have a particular account of the cause of his imprisonment, and of the means by which Herod was prevailed on to murder him. As this was done at a festival on Herod's birth day—if we had a record of Herod's birth, we should know certainly the time of the year when John was murdered; and probably, from this, and other circumstances, the term of his imprisonment. Of this, however, we are informed, that the news of Herod's perplexity and desire to see Jesus, was told Jesus just before the return of the twelve apostles whom he had sent forth from Nazareth: and from what follows, we find, that this was but a little before a FESTIVAL of the Jews, which all agree was the PASSOVER, and which I consider was the third Passover during the Lord Jesus' ministration.

Shortly after the parable of the sower, which, from circum-



Note  
xxxviii.  
Sect.  
xii.

stances, seems to have been delivered about, or soon after the festival of tabernacles, [see note xxxiii.] he went to Nazareth, from which place he sent forth the twelve apostles in pairs, to proclaim through the villages the good news of the reign of God, and that men should reform.

Now, as Nazareth was a city of Zabulon, and about midway between the Lake Genezaret and the Mediterranean Sea, and the apostles were ordered not to go the Gentiles, nor enter a city of the Samaritans, but to go to the lost sheep of the house of Israel, it follows of course that they must have set their faces southward, and taking six different courses, visited the towns and villages between the Mediterranean on the right, and Jerusalem on their left, till they came to Idumea; then, taking an eastern course, visited the southern part of Judea, till they came to Hebron and the Asphaltic Lake, or Sea of Sodom; then, with the Asphaltic Lake on their right, and Jerusalem on their left, they proceeded northward through the hill country of Judea, till they came to the borders of Samaria. Thus, as it would seem, tracing back the steps of the spies, whom Moses, on his coming out of Egypt, had sent to examine the land, [see Num. xiii, 21—27.]

Having reached Jericho, or come near the borders of Samaria, as they were ordered not to enter a city of the Samaritans, they must have crossed the Jordan, and travelled northward, up the great plain till they came to the south end of the Lake Genezaret, or Sea of Tiberias, as it is there called, where the Jordan issues out of it. [See note ix.]

Now, with regard to Jesus, we are told, that when he had finished his instructions to the twelve apostles, he departed thence; that is, from Nazareth, to teach, and make proclamation in their cities. From this, compared with the circumstances which occurred on his meeting the apostles, it seems highly probable, that after visiting the cities in Zabulon, and upper Galilee, he came to the north end of the Lake Genezaret, (see note ix.) where the Jordan falls into it; and taking shipping there, in the vessel provided to attend him, (see note xxiv.) he sailed down the lake, visiting occasionally the cities on the coast, till he came to the south end where he met the apostles.

### NOTE XXXIX.

*And many knew the place, literally it.* For the sake of perspicuity, I have rendered *auton the place*, instead of *it*. For that the pronoun *auton*, refers to its antecedent [*topon*] place, and not to Jesus, is evident from the words which immediately follow, *and ran thither a foot*. And, besides this, as the circumstances which follow, seem to demonstrate, that the place where the twelve disciples came to Jesus was at the head of the

Note  
xxxix.  
Sect.  
xii.

Note  
xxxix.  
Sect.  
xxii.

great plain, (see the above, and note ix,) where the Jordan issues out of the Lake or Sea of Galilee; and as they took shipping there, they had to sail the whole length of that sea or lake, which was fifteen miles, before they came to the desert of Bethsaida, which was at the head of the lake near the place where the Jordan enters it. Consequently, as the people saw them going, and many knew the place, they ran thither; and the inhabitants of the cities and towns on the coast seeing them running, and hearing the occasion, joined them, and ran, and got to the place before the vessel arrived, and were assembled to meet him on his arrival.

Thus, by referring the pronoun *auton* in this passage to *topos*, in the place in Mark iii, 21, to *ochlos*, the crowd—and to Mark iv, 36, to *ptoion*, the vessel which attended Jesus, and by supplying Mark xii, 10, the word [*saltria*] *salvation*, which is in that place the proper antecedent to the pronoun *eule*, in the quotation from Psalm cxviii, as Peter supplies it, Acts iv, 12, when he quotes the same; the sense in all those passages will be clear and perspicuous, and the phrase *para kyrlou*, which in the quoted passage is commonly translated or rather paraphrased, *this is the Lord's doing*, will retain its true sense, and the inference drawn by Peter will have full force, and its impression will be irresistible.

### NOTE XL.

*An Adversary.* The word in the text is *diabolus*, which is commonly translated *devil*; meaning thereby the prince or chief of the fallen angels. But, as the word Satan in Hebrew, means an *adversary*, and is used as an appellation or distinguishing character of that grand apostate—so, by the word *diabolus*, which the Septuagint uses instead of Satan in the two first chapters of Job, our Saviour intimates that one of the twelve whom he had chosen was an adversary. When the word *diabolus* is used in the plural number, it signifies slanderers or false accusers, see 1 Tim. iii, 11—2 Tim. iii, 3—Tit. ii, 3.

### NOTE XLI.

*The Pharisees and Scribes from Jerusalem resort to Jesus.* We find in section xxii, John vi, 4, that a little after the return of the twelve apostles there was a passover. This I take to be the third passover during our Lord's ministration. There is nothing said by any of the Evangelists respecting his attending or not attending this festival; but, from circumstances hereafter to be noted, I apprehend, that he did not attend it: but whether he did or did not, it cannot be doubted, that the numerous miracles performed by him and his disciples, must

Note  
xl.  
Sect.  
xxiii.

Note  
xli.  
Sect.  
xxiv.

Note xli. Sect. xxiv. have been at the festival a subject of much discourse, which might alarm the scribes and the pharisees, and induce them to send some of their members to watch and try him. Hence, it seems probable, that the scribes and pharisees were despatched from Jerusalem by the Sanhedrin, and that they resorted to him soon after the passover.

## NOTE XLII.

*With the doubled or clenched fist, [pugme,] Mark vii, 3.*

Note xlii. Sect. xxiv. That is, by pouring water on the palms of the hands, and rubbing the hands alternately with the doubled or clenched fist: But, if they came from the market, they plunged or dipped the whole hands in water.

## NOTE XLIII.

*That he might touch him.—Mark vii, 33.*

Note xliii. Sect. xxv. The words in the original are ambiguous, and may mean, either that Jesus might touch the blind man, or the blind man touch Jesus. I have translated literally, to preserve the ambiguity; and have done so designedly, because the man may have been brought, and the entreaty made in such a manner as shewed that the people were not cured of the impenitency, for which the Lord Jesus lamented over them, see Matt. xi. 21. And therefore, though he had compassion, and cured the man, he did not gratify them with the sight of the cure, nor permit the man, when cured, to go into the city, nor tell any one in the city.

## NOTE XLIV.

*This sort [of power.]—Matt. xvii, 21.*

Note xlii. Sect. xxvi. I have added the words *of power* for the sake of perspicuity; because, both the question and the answer seem to confine it to that. The question was, *Why could not we cast it out?* The answer is, *Because of your unbelief, or want of faith: and the reason added is, For, if ye had faith, were it ever so small, ye might remove mountains; but such miraculous power goeth forth only by prayer, &c.* Now, that the words *goeth forth*, are applicable to the power, is evident from what is quoted, in Note xxxiv.

## NOTE XLV.

*Salted for fire.—Mark ix, 49.*

Note xlv. Sect. xxvii. We have here a specimen of our Lord's mode of instructing, and at the same time reproving his disciples.

I prefer rendering the words *ali alishetai, salted for fire*, which agrees with 2 Peter iii, 7, because it is agreeable to com-

Note  
xiv.  
Sect.  
xxvii.

mon sense, and suitable to the occasion. A debate had arisen among the disciples about, Who should be greatest? Our Lord's object was to remove from their minds such ambitious thoughts, and prepare them for the offices for which he had chosen them. He had told them, Matt. v, 13, that they were the salt of the earth, and that they were to prepare mankind for trials and sufferings, and by their doctrine and example season them with humility, piety, virtue and love, or universal benevolence; and consequently, that they should have in themselves the spiritual salt of all these graces, and particularly the holy salt of peace, and love, and be free from the corruption of ambition, pride, contention, and every evil work, otherwise they would be unfit for the office for which he had chosen them, and, like salt which had lost its saltiness, fit only to be trampled under foot.

#### NOTE XLVI.

Note  
xlv.  
Sect.  
xxviii.

It has been observed, that our Lord sent out the twelve apostles about the festival of tabernacles, and that they returned, and met him again a little before the passover, see Note xxxix. Now, from the mention of harvest, Luke x, 2, which I take to refer to the wheat harvest; it seems to me probable, that he sent out the seventy about three months after the return of the twelve apostles; and consequently, about the pentecost. But, in order to fix the time with more precision, let us review the preceding occurrences. From the circumstances mentioned in Note xxxviii, it seems probable, that the twelve apostles were sent out about the feast of tabernacles, or beginning of October, and that they returned a little before the third passover. Now, we find, that after their return, he took them to the desert of Bethesda, where he fed the 5000; after which, he went immediately to Capernaum; and from Capernaum to the borders of Tyre and Sidon, where he cured the daughter of the Syrophenician woman: and coming again to the sea of Galilee, he again feeds 4000; and then goes to Dalmanutha, where the scribes and pharisees demand a sign from heaven; and he tells them, no sign should be given them but that of the prophet Jonas. So leaving them, he returns to Bethsaida and cures a blind man: then goes to the villages of Cæsarea-Philippi, teaching his disciples, and on the way retires to a mountain, and is transfigured. After his transfiguration, he returns to Capernaum, provides miraculously for paying the didrachms, and reproves his disciples for their debate about who should be greatest. Then, leaving Galilee, he goes along the Jordan to the borders of Judæa, where he appoints and sends out the seventy.

Now, as these journeys and transactions must have fully occupied the time from the return of the twelve apostles till the

Note  
xli.  
Sect.  
xxviii.

pentecost, the mention of harvest, with which he introduces his instructions to the *seventy*, seems to lead to a conclusion that they were appointed and sent forth at the wheat harvest, the time of the pentecost, which followed the third passover during his ministration: and from what follows, it appears highly probable, that they rejoined him at, or immediately after the festival of tabernacles, having spent about three months in that service.

## NOTE XLVII.

Note  
xlvii.  
Sect.  
xxix.

*Cured a man, whose whole body was diseased*—John vii, 23. Literally, made a whole or entire man sound; that is, a man in every part well or sound. This, it is presumed, refers to the infirm man whom he cured at the pool Bethesda, see sect. xiii, and for doing which, the Jews sought to kill him, because he performed the cure on a sabbath day. Now, as this was at the *second passover*, his referring to it, on this occasion, seems to intimate strongly, that he had not attended any of the festivals from that time till this.

## NOTE XLVIII.

Note  
xlviii.  
Sect.  
xxx.

*It being now the last, the great day of the festival*—John vii, 37. That is, the 8th day, which concluded the festival, and closed the civil year, see Exod. xxii, 16, and the third year of his ministration from his baptism. If his baptism was before the festival, this then was the fourth festival of tabernacles; but, if after the festival, it was then the *third and last festival of tabernacles during his ministration*.

## NOTE XLIX.

Note  
xlix.  
Sect.  
xxxi.

*When the seventy returned*.—Luke x, 17. This, I apprehend, was at, or immediately after the festival of tabernacles, see note xlvii. And, as another attempt was made on his life at this festival, it seems highly probable, that on the return of the seventy, he immediately left Jerusalem, and visited the cities and villages to which he had sent them, and did not return to Jerusalem till the feast of dedication. Now, from the festival of tabernacles to the festival of dedication, was about three months: and, as the Evangelist Luke has recorded the most remarkable parables, doctrines, and discourses delivered, and remarkable occurrences which happened during that time, not indeed in the strict order of a journalist, but seemingly as they occurred to his mind, introducing each of them,

Note  
xlix.  
Sect.  
xxxi.

with some general expression, such as, *When he was travelling: When he was speaking: When he was at a certain place, and praying: When he was teaching in one of the synagogues: and the like:* and as deviations from strict order of time, have been practised by the most celebrated writers of memoirs, ancient and modern; and instead of incurring blame have been applauded, I have therefore kept this part of Luke's narrative whole and undivided. Besides this, occurrences and cures, resembling one another, but in reality quite different, may have been mentioned by one Evangelist and not by another: for instance, the cure of the demoniac in Matt. xii, 22, is considered by harmonizers the same as that in Luke xi, 14; whereas the circumstances mentioned, seem to point out, evidently, that they were two distinct and different cases. The demoniac in Matthew is both blind and dumb: and it is expressly mentioned, that, *when he was cured, he both spake and saw;* but the demoniac in Luke is only dumb; and it is mentioned, that *when he was cured, he spake:* add to this, that in order to throw more light on a character, memorialists often mention at the same time, facts and occurrences which happened at different times; as for instance, when Luke records the intemperate zeal of James and John, when they asked if they might call down fire from heaven to destroy a town which refused to receive Jesus and his followers: he mentions, at the same time, a former instance of the like fiery temper, in respect to a man who cast out demons in the name of Jesus, and they forbade him, because he did not follow Jesus as they did.

## NOTE L.

*As the days for his departure.*—Luke ix, 51.

The word *analepsis*, which I have translated *departure*, is a verbal noun of an active signification, derived from the verb *analembano*, which is frequently used by the Septuagint, in Genesis, Exodus, and Numbers, but always to express the preparing for something which was immediately to follow, whether it was a march, a journey, or a discourse. Now, by the use of the verbal noun in this place, I am induced to think, that the Evangelist alludes to Daniel's 70 weeks; and particularly to that one of those weeks, in the middle of which, sacrifice and libation were to be taken away, see Dan. ix, 27. Now, as a week consists of seven days, and a day in prophetic language means a year; consequently, the half of a week is three years and six months; which, I think, there is reason to believe, was the term of our Lord's ministration from his baptism to his crucifixion: And hence, I apprehend, that the time here pointed out, was the end of the three years, and that it was now the

Note  
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Sect.  
xxxii.

Note  
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Sect.  
xxxij.

sixth month before his crucifixion, when he resolutely set his face to go up to Jerusalem, to the festival of dedication. And this seems to be confirmed by the parable at the close of last section.

## NOTE LI.

*Comparatively underoutue.*—Luke xiv, 26. Literally *hate*.

It is well known, that in scripture language, when one thing is said to be *loved*, and another *hated*, no more is meant, but only that the one is preferred to the other—but, as this sense of the word *hate*, is not in common use, I have adopted a different phrase.

## NOTE LII.

*In the management of their concerns.*—Luke xvi, 8. Literally, for their *generation*.

It is now generally agreed, by men profoundly skilled in Hebrew and Greek, such as Lowth, Doddridge, Campbell, Dod, Wakefield, and others, that in the Septuagint, and consequently in the Gospels, the word *genea*, commonly translated *generation*, means not only *age*, or *people* of the age, but also, a *man's manner* or *course of life*, in conducting or managing his affairs or temporal concerns: and it may not be amiss to observe, that this sense of the word is, at least, countenanced by the marginal reading in our common translation, Acts xiii, 36. With regard to the word *Mammon*, or *Mamona*, see Note xvii, sect. xi. And with respect to the phrase *you may be received*—this, in our idiom, corresponds exactly with the Greek phrase *they may receive you*. Consequently, the spirit and meaning of our Lord's parable is, in other words, "Use the same forecast and prudence with regard to spiritual matters and a future life, as worldly minded men do with regard to their temporal concerns, that, when ye die, ye may obtain an everlasting abode in heaven."

## NOTE LIII.

[*When Jesus, &c.*]—John ix, 55.

I have here added a few words which are enclosed in brackets, to introduce what follows, as the circumstances which attend the cure, and the conversation about to be recited, seems evidently to shew, that there was a considerable distance of time between them.

## NOTE LIV.

*In my stead.*—John x, 8.

In this sense the preposition *pro* is used by Zenophon, see Hutch. Cyr. p. 231.

Note  
li.  
Sect.  
xxxiii.

Note  
lii.  
Sect.  
xxxiv.

Note  
liv.  
Sect.  
xxxv.

Note  
lv.  
Sect.  
xxxiv.

*The Dedication Festival.*—John x, 27.

This was instituted by Judas Maccabeus, on his having purified the temple from the pollution of Antiochus Epiphanes. It began on the 25th of the 9th month; that is, about 25th December, and lasted eight days. See 1 Mac. iv, 52.

NOTE LVI.

Note  
lvi.  
Sect.  
xxxv.

*Easier for a camel, &c.*—Matt. xix, 24.

This was a proverb among the Jews and Arabs, noting an impossibility, or a high degree of improbability. Plato says, to be very good, and very rich, is impossible, meaning no more than very difficult.

NOTE LVII.

Note  
lvii.  
Sect.  
xxxv.

*As well as for persecution.*—Mark x, 30.

This is the true meaning of the phrase *meta diognon*, or, of the preposition *meta*, with a genitive case, as may be seen, Matt. ii, 3, where it is said, Herod was alarmed, and all Jerusalem with him; that is, as well as he. See Luke xi, 7, My children as well as I, are in bed. See 1 Cor. xvi, 11, &c. and elsewhere.

NOTE LVIII.

*Because there is no light.*—John xi, 10.

Here is another instance where the pronoun *autos*, is, in our common translation, referred to a wrong antecedent, him, instead of *kosmos*, the world, which I have left out, because the sense is clear without it.

NOTE LIX.

*Now, the Passover of the Jews was near.*—John xi, 55.

Note  
lix.  
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This I take to be the fourth passover from the baptism of the Lord Jesus. The first was, that mentioned by John, chap. ii, 23, when Nicodemus came to him by night. The second, that mentioned, John v, 1; which, though called a festival of the Jews, is generally agreed to be the *passover*, when he cured the infirm man at the pool Bethesda. The third, that mentioned, John vi, 4, before which Jesus fed the 5000 with twelve loaves and two fishes. There is no account of his going up to that festival; and from circumstances already stated, I am led to think he did not go up to it. Besides these, I find no mention of any other, save this, which I reckon the fourth and last passover, at which he was crucified. Hence, I am confirmed in what was suggested, Note l; that, from his baptism to his



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crucifixion, was three years and six months; and that the passover here mentioned, was the middle of the *one week* mentioned by Daniel.

## NOTE LX.

[On the farther side of Jericho.]—Luke xviii, 35.

I have inserted these words, merely to remove an obscurity which is occasioned in our common version, by a translation of the words *diaporeuomenon*, and *paraporeuonon* alike, as if they signified the same thing; whereas, the former means *passing through*, and the latter *passing close by*.

## NOTE LXI.

Note, six days before the Passover, Jesus came to Bethany.—John xii, 1.

From what follows, it appears that this was on Saturday.—Now, in order to mark the train of occurrences during these six days, and accommodate the times mentioned to our mode of reckoning time, it will be necessary to keep in mind the Jewish mode of reckoning their days and nights, and their divisions of them, by hours and watches, as mentioned in note i.

## NOTE LXII.

Began with turning out, &c.—Mark xi, 15.

Hence, it appears, that though he had, on the evening before, driven out the buyers and sellers and money changers, they had speedily returned in pursuit of their unlawful gain.

## NOTE LXIII.

Made short work,--Greek, *kephalaïosan*, Mark xii, 4. in our common version, wounded *him* on the head. The word *him* is not in the text, but inserted by the translator, and accordingly printed in Italics. But the question is, In what Greek author is the word used in the sense here given it. It is true, the word *kephale*, means head or top; and hence, it is presumed, the vulgate, from this sense of the word *kephale*, rendered it *wounded on the head*; and, our translators followed that version: But, it should have been remembered, that *kephale* has another sense in which it is used by correct authors, to mean *sum total*, or *summary*; and from this sense of the root *kephale*, the verb *kephalaio*, is used to mean, *to sum up in brief*; as in Wisdom, Son of Sirach, or Ecclesiasticus xxxii, 8. and

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the compound *anakephalato* is used, Eph. i, 10, to mean, *to reunite under one head*; and in Rom. xiii, 9, it is used in its passive voice, to mean, *is summed up or comprised*. Hence, I have here rendered it, *made short work*.

#### NOTE LXIV.

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*Wretches! he will, &c.*—Matt. xxi, 41.

I apprehend, the answer was given with an air of irony and mockery, which Jesus repressed by his solemn reply.

#### NOTE LXV.

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*The Wedding Garment.*—Matt. xxii, 12.

It was customary for persons of high rank, when they made an entertainment, to provide and furnish suitable habits, in which the guests should be clothed and appear at table; so that he who appeared at table without being clad with that which was provided and ready for him, was guilty of rudeness and contempt, in not having put on a garment suitable to the occasion.

#### NOTE LXVI.

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*Phylacteries*, Matt. xxiii, 6.

These were strips of parchment, on which were written sentences of the law, and which they bound on their wrists. The tufts were tassels fixed to the four corners of the mantle or upper garment, and worn generally by the Jews, and in conformity to custom, by our Saviour, see Matt. ix, 20—xiv, 36—Mark vi, 56—Luke viii, 44; and, in obedience to the law, see Num. xv, 28—Deut. xxii, 12. The scribes and pharisees affected to have their phylacteries made very broad, and the tufts or tassels very large, to denote extraordinary piety, and an uncommon obedience to the law.

#### NOTE LXVII.

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*Skimming off the gnat, and swallowing the camel.*—Matt. xxiii, 24.

This appears to have been a common proverb, intimating a most inconsistent conduct. Similar to this, is the proverb mentioned in the Talmud, against romancers:—"Perhaps you are of the city *Pompoditha*, where they drive an elephant through the eye of a needle."

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II.

*Next day*, [that is, on Wednesday morning.]---Matt. xxiv, 3.

From what has gone before, and from that which follows, it can hardly be doubted, that this was Wednesday morning. He came to Bethany six days before the passover; that is, on *Saturday*, for the passover was on the Friday following. On the next day after his arrival at Bethany; namely, on Sunday, five days before the passover, he rode into Jerusalem, went into the temple, and drove out the buyers and sellers; and having taken a view of all things, in the evening, (that is, after sun-set) he returned to Bethany, and lodged there. Next morning, (that is, on Monday morning) four days before the passover, on his way from Bethany to Jerusalem, he was hungry, and announced a curse on the barren fig-tree. On the morning of the following day, (that is, on Tuesday morning) three days before the passover, as they were going to the city, Peter, on seeing the fig-tree, as they were passing by it, took notice how suddenly it was dried up. And on the evening of that day, as Jesus was going from the temple, his disciples, struck with amaze at the splendour and magnificence of that stately building, said to him, See, what huge stones and stately buildings! Upon which he told them, that days were coming, in which these would be so demolished, that there should not be left one stone on another. This, it may be easily conceived, excited their wonder, and desire, to know when this should happen. And, as he lodged that night on the mount of Olives, they therefore came to him early next morning; that is, on Wednesday, two days before the passover, as we shall see hereafter. And, as he was sitting on the mount of Olives, apart from the multitude, they took the opportunity to ask him, 1st. When will all those things happen; and what will be the sign when this, (meaning, no doubt, the destruction of the temple) is about to be accomplished? 2d. What will be the sign of thy coming?

Considering the hope and expectation which they, and the whole nation of the Jews, entertained respecting the Messiah, it may readily be conceived, that by this, they meant to ask, When he would commence his reign, and deliver Israel from all enemies.

To the first question he gives a direct answer—and for the sign, refers them to that mentioned by Daniel. To the second, he answers in a figurative style; and, by symbols and figures well understood, he points to war, revolutions, and the fall of kingdoms and empires, which are to precede the deliverance of Israel, and the Messiah's reign over them. And from what follows, it seems highly probable, that this day, or at least, the greater part of it, was spent in instructing his disciples; and that the supper at Bethany was made for him on the evening of this day, namely, on Wednesday evening.

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[*The district of*] *Judea*.—Matt. xxiv, 16.—Luke xxi, 21.

In order to obviate cavils, I have inserted, in brackets, the words *district of*, before *Judea*; which was, at that time, a distinct region by itself, and a distinct government. And the word *city* after *this*; and *around*, after *countries*, to mark the regions or countries bordering on, or around it; the obvious meaning of the caution, and direction, appearing to be this: Let them, who are in *Judea*, that is, in the province so called, flee, not into the cities for safety, but to the mountains; and let them who are in the city, (namely, *Jerusalem*, which was full in view, and to which he may have pointed) flee out of it: and let not them who are in the regions, countries, or provinces around, (such as *Galilee*, *Abilene*, *Trachonitis*, *Iturea*, and probably more distant countries, from which Jews came to worship at *Jerusalem*, particularly at the passover,) enter into it, meaning *Jerusalem*; but, rather flee out of it: And to enforce the necessity of fleeing out of it with all speed, he adds, *And let not him who is on the house-top, go down by the private stairs into the house, but make his escape by the stairs at the outer gate*, (see Note xviii.), and let not him who is at work in the field, turn back to take up his mantle.

#### NOTE LXX.

*Make known*.—Matt. xxiv, 36.—Mark xiii, 32.

In common use, the Greek word signifies simply, *to know*: but, according to the Hebrew idiom, which was introduced by the Septuagint, in verbs denoting action, the action of the verb is made to pass to another. Thus, the apostle Paul says, 1 Cor. ii, 2—literally, I determined *to know nothing* among you; that is, to make known among you, nothing but, &c. or, in other words, to teach nothing but, &c.

#### NOTE LXXI.

*Scourge him in the severest manner*.—Matt. xxiv, 51.

I find myself obliged to express the meaning of the Greek *dichotomoo*, by this paraphrase, because, happily, we have no single word in use among us to express the punishment noted by that Greek word. In Russia, where the punishment of the *knout* is practised, it might well be rendered, *he will knout him*, &c.—But to render it, as in our common version, *will cut him asunder*, is outraging common sense, and giving infidels ground to scoff.

#### NOTE LXXII.

*But a supper being made*—John xii, 1—Luke vii, 36, 50—John xi, 2, 5.

By comparing these texts one with another, I think it will evi-

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dently appear, that Mary, the sister of Lazarus, anointed with precious oil the feet of Jesus Christ twice, at the house of the pharisee, Simon, the Leper; and that there was a considerable distance of time between the two acts. The first seems to have been at her conversion, (see Luke x, 38--41,) when her brother Lazarus was alive and well—see Luke's account of it, chap. vii, 36, 50—and John's reference to it, when the two sisters sent to inform Jesus of their brother's sickness, John xi, 2. The second anointing, (it is agreed by all,) was in the course of the week before the last supper: But, there is a difference of opinion with respect to the day; some, insisting that it was on the evening of the day he came to Bethany; and others, that it was on the fourth day after his arrival; and, as we commonly say, on the Wednesday following.

To determine this, let us have recourse to facts and circumstances.

Six days before the passover, (that is, on the last day of the week, commonly called Saturday,) Jesus came to Bethany, John xii, 6. Now, we find, by John xi, 47, that the raising of Lazarus from the dead, had alarmed the chief priests, and the scribes, and the pharisees, to that degree, that they assembled the Sanhedrim, and the chief priest Caiaphas, in the warmth of debate, uttered an expression, that "it was better one should die than that the whole nation should perish." But, on this occasion, the multitudes which accompanied Jesus coming up to the passover, and the crowds which were hurrying out of Jerusalem to see both Jesus and Lazarus on his arrival at Bethany, increased the alarm to such a degree, that the chief priests determined to put them both to death. See John xii, 9--11.

Jesus arrived at Bethany on the evening of the Jewish Sabbath, six days before the passover, and the seventh day of the week, commonly called Saturday. On the next day, the fifth, before the passover, and the first day of the week, commonly called Sunday, he made his public entry into the city, attended by an immense multitude, shouting hosannas—and proceeding to the temple, he drove out the buyers and sellers, and performed miraculous cures; and, in the evening, returned to Bethany, and lodged there that night.

Next morning, that is, the fourth day before the passover, and the second day of the week, commonly called Monday, he again repaired to the temple, and the pharisees tried in vain to ensnare him with captious questions—See Matt. xxii, 15--22. Mark xii, 12, &c. Failing in their attempt, they sought to lay hold of him, but were afraid of the people. So he spent the day in the temple teaching, and that night lodged on the mount of Olives.

Next morning, the third day before the passover, and the third

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day of the week, commonly called Tuesday, he again repaired to the temple, and the chief priests, scribes, and elders—the supreme authority of the nation, accosted him, and demanded by what authority he acted—See Luke xx, 3, &c. He answered in such a way as disappointed their malice, and roused their resentment to such a degree, that they sought to lay hands on him that instant, but were afraid of the people—See Mark xii, 12, Luke xx.

Now, while he was thus employed, and teaching in the temple, the chief priests, scribes and elders, were contriving means to destroy him, but were restrained by fear of the people—See Luke xix, 47.

In the evening of the third day, commonly called Tuesday, as he was going out of the temple, his disciples called his attention to the stately buildings of the temple, upon which he told them, that there would not be one stone left on another which would not be thrown down—See Matt. xxiv, 1, 2—Mark xiii, 2, 3. That night he spent on the mount of Olives, and early next morning, on the fourth day of the week, commonly called Wednesday, his disciples came to him, and inquired when that, which he had mentioned, would happen, and what would be the sign of his coming? To this, he answered distinctly, and explained the nature of his reign, and warned them of the trials and sufferings they must endure—See Matt. xxiv, xxv—Mark xiii. Thus he spent the fourth day, commonly called Wednesday, with his disciples on the mount. But, Luke informs us, chap. xxii, 1—6, that when the festival of unleavened bread drew near, while the chief priests and scribes were contriving how they should kill Jesus, (for they were afraid of the people,) Satan entered into Judas, one of the twelve; and he went, and conferred with the chief priests, and the chief officers of the temple guard, how he could deliver him up to them without tumult.

### NOTE LXXIII.

Matt. xxvi, 1.

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Now, when Jesus had finished his discourse to his disciples, he said, Ye know that two days hence is the passover—consequently, this was the fourth day of the week. The Sanhedrim were now consulting how to take Jesus by surprize and kill him: and they said, Not at the festival—See also Mark xiv—But, (as Mark goes on,) he being at Bethany, in the house of Simon the Leper, a woman came, &c. Mark xiv, 1, 3, &c.

We have been informed, that, from our Lord's first coming to this festival, the elders, the scribes, and the pharisees, were bent upon his destruction, but at a loss how to effect it, on account of the people. No wonder then, if irritated, as they must have been, by the open reproof and rebuke which he

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had given them yesterday; that is, on Tuesday—they were now, on Wednesday, met in council, to contrive how to seize and kill him; still they were restrained, and at last determined, that the attempt should not be made during the festival, lest it should occasion a tumult. But, we are told, that, while they were consulting, and hesitating, Satan entered into *Judas*, surnamed *Iscariot*, who was one of the twelve; and who, by this time, may have got some acquaintance with the officers of the temple guards. What the suggestions of Satan were, which swayed *Judas* to be guilty of the atrocious crime; (as we are not particularly informed, I will not hazard a conjecture concerning them) but so it was, “He went, (we are told) and talked with the chief priests and the officers of the temple guard, how he could deliver him up to them; and they were glad, and covenanted to give him money.”

Let us now review the occurrences, from the arrival at Bethany, (which all agree was on *Saturday*, six days before the festival of unleavened bread;) and see whether there is not reason to conclude, that the supper which was prepared for Jesus, was not on the day of his arrival, but on the *Wednesday* night following.

On *Saturday*, the sixth day before the passover, he comes to Bethany, accompanied by multitudes, going up to Jerusalem to the festival. On his arrival, he is met by multitudes who were at Jerusalem, anxiously inquiring for him, and wishing to see, not only him, but also *Lazarus*, whom he had raised from the dead. Hence, the concourse must have been very great, and the time unsuitable for an entertainment, and very ill agreeing with what happened at table, more especially in regard to *Judas Iscariot*. We are told, indeed, that the concourse of the people at Bethany so alarmed the Sanhedrim, and provoked them to such a degree, that they resolved, that *Lazarus*, as well as *Jesus*, should be put to death: But *Judas* could know nothing of this. That night, *Jesus* lodged at Bethany, and next day; that is, on *Sunday*, the fifth, before the passover, *Jesus* rides into Jerusalem, accompanied with still greater multitudes, who usher him in with loud acclamations, and shouting hosannas; by which the Sanhedrim is still more alarmed. He visits the temple, turns out the buyers and sellers; cures the lame and the blind, who were brought to him; and, in the evening, that is, after sun-set, retires to Bethany.

On *Monday*, the fourth day before the passover, he returns very early to Jerusalem; revisits the temple, and remonstrates against the abuse of it. On *Tuesday*, the scribes, and chief priests, seek to destroy him, but are afraid of the people. While he is walking about, and teaching the people, the chief priests and scribes, and the elders of the people, (that is, the members of the *Sanhedrim*) accost him, and question his authority: he answers them in a way that silences them. They

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then try, by all the ways and means they could devise, to ensnare him, and lessen his authority among the people, or render him obnoxious to the vengeance of the Roman government; but, failing in all their attempts, they resolve to *surprize and kill him*; because, in the course of their questioning him, he had taken occasion, in the most public manner, to expose their malice, pride, hypocrisy, and ostentatious display of mock virtues and religion, in such a manner, as touched them to the quick. The matter, therefore, with them, now was, how this could be done. How they could kill him without raising a tumult.

On Monday and Tuesday night, he lodged on the mount of Olives. On Tuesday evening, as he was going out of the city, some of his disciples call his attention to the magnificence of the temple, and the buildings about it. On which he told them, that the time was fast approaching, when there would not be left one stone on another which would not be pulled down. Therefore, *next morning, that is, on Wednesday morning*, as he was sitting on the mount of Olives, over against the temple, and his disciples were coming to point out to him the building of the temple—Peter, and James, and John, and Andrew, took the opportunity to ask him, respecting the destruction which he had mentioned the evening before, *when it would be, and what would be the sign of it and of his coming?* Thereupon, he took occasion to warn them, and all his followers in general, of the certain destruction coming on that city; and of the seducers and false prophets that would rise up; and of the trials, mockings, scourgings, and persecutions, even to death, which his followers would have to encounter; at the same time encouraging them with an assurance, that they should be divinely supported, and, in the end, amply rewarded. How this affected Judas, and whether this blasted his hopes of riches and honours, we are not told.

Now, while he was thus instructing his disciples, the Sanhedrim were consulting and contriving how to destroy him; and had come to a resolution to *seize him by surprize and kill him*, but not at the festival: But Satan entered Judas, and he went, and talked with the chief officers of the temple guard *how he could deliver him up*. This is the first intimation, or hint, of any thing amiss in the conduct of Judas. Before this, we have no hints of intemperate zeal in Judas, no hastiness of temper, no solicitations for posts of honour and profit in the reign of the Messiah, which was expected to be at hand. This, surely ill accords with his conduct at the supper prepared for Jesus at Bethany, if it was on Saturday; but, if on Wednesday, when Jesus warned his disciples of the trials and sufferings which they must undergo, if Satan, as we are told, then entered into him; in that case, every seeming inconsistency will vanish, and every event and circumstance will appear in due order and course.



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*In the evening, when the hour was come.*—Matt. xxvi, 20.

That is, as we reckon, on Thursday evening, at the setting of the sun.

In order that we may have a clear and distinct perception of the transactions and occurrences in this awful scene, it will be necessary to attend particularly to them, and as far as possible, arrange them, in their due order of time and place.

The paschal lamb was to be killed and dressed on the 14th day of the first month, between the *two evenings*; that is, between three o'clock in the afternoon and sun-set: This was, on this occasion, on Thursday, the fifth day of the week; and, it was to be eaten on the 15th day of the month, which commenced at sun-set.

*"When the hour was come."*—This, according to our reckoning, was on Thursday evening, at sun-set. Jesus comes with his twelve apostles, and takes his place at table: And after expressing the longing desire which he had to eat this last supper with them before he suffers; he then takes a cup; gives thanks; and gives it to them; telling them to share it among themselves: After this, while supper was coming in, he rises from table, and washes their feet; and having taken his place again, he explains what he meant by that act, and recommends humility. After this, while they were eating, he takes a loaf, gives thanks, breaks it, and gives to them, saying, This is my body, which is broken for you; do this in remembrance of me. But lo! the hand of him who is to deliver me up, is with me on the table. The apostles being amazed at this—he repeats, that one of them is to deliver him up. They are sorrowful, and inquire among themselves who it could be; and began severally to ask him, Am I? Even Judas, took an opportunity to ask the same question—but, on such an occasion, that when Jesus assented, all but John, thought that he referred to something else. Upon this, Judas immediately withdraws. This might be, according to our reckoning, about 7 o'clock, on Thursday evening. When he was gone, Jesus, taking the cup after supper, in like manner as the loaf, gave thanks, and gave it to them, saying, *Drink ye all of it.*—And when they had all drunk of it, he said, This cup is my blood—that of the new covenant by my blood—that shed for many, for the remission of sins. He then tells his disciples that he is about to leave them, and go away; and that they could not follow him now. Peter declares, that he would lay down his life for him. Jesus warns him of a dangerous trial to which he would soon be exposed. Peter is positive, that he would follow him to prison and to death. Jesus then tells him, that before a cock crows, he would that very night deny him three times. He then warns his disciples of the trials they would have to undergo, and comforts them with the view of fir-

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ture happiness, and with an assurance of his, and the Father's presence with them; and earnestly recommends a strict regard to his commandments, as the best proof of their love; and promises to send them another monitor, even the spirit of truth, to teach them, and abide with them. He then bids them rise from the table. This, as we reckon, might be about eight o'clock at night.

When they had arisen, and were standing round the table, he addresses to them a short discourse, in which he represents himself under the emblem of a vine, and them as the branches, and exhorts them to faith, and a persevering obedience; and renews his admonitions to mutual love; and reminds them of what he told them in respect to the trials and sufferings they were to expect; and the monitor, whom he had promised to send them, to support and comfort them; and concludes with exhorting them to address the Father in his Name; and to ask in his Name, and they shall receive. Then raising his eyes to heaven, he offers up a solemn prayer to the Father, that he himself might be glorified, and that those given him might be kept in his name, and not only they, but those also, who, by means of their word, should believe in him, that they may be all united in love, and perfected for glory.

Then, after a short prayer, and singing a hymn, he went out, with the eleven, to the mount of Olives, (this might be about half after eight o'clock on Thursday night;) and, making a short halt there, he said to his disciples, "Ye all will be stumbled at me this night; for it is written, *I will smite the shepherd, and the sheep will be scattered.*" Upon which, Peter, with a confident assurance of his steadfastness said, *Though all should be stumbled at thee, as for me, I will never be stumbled.* In reply to this, Jesus said to him, "Verily, I say to thee, To day, *this very night, before a cock crow twice*, thou wilt three times deny me.

After this, he goes with them into the garden of Gethsemane, and leaving eight to watch, takes with him Peter, James, and John, and goes farther into the garden, and leaving these to watch there, he advances about a stone's throw farther—is in an agony of deep distress and horror—the three left to watch, *\*overpowered with grief*, fall asleep—he comes twice and awakes them, and retires—his agony increases to such a degree that his sweat was like great drops of blood falling on the ground. He comes a third time to the three; awakens, and warns them that the enemy is near.

Judas advances at the head of a guard, and points him out

\* Overpowered, or oppressed, with grief. Conformably to this, the eminent Dr. Rush, in his Treatise on the Diseases of the Mind, says, That excessive grief occasions sleep.

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by a kiss. Jesus displays his power, by causing the guard to draw back, and fall on the ground. He then voluntarily surrenders himself. Peter draws his sword, smites a servant of the high-priest, and cuts off his ear: Jesus restrains him, and cures the man wounded. His disciples flee. The guards bind him, and carry him, first to Annas, the father-in-law of the high-priest, and from Annas, to the house of Caiaphas, the high-priest, where the Sanhedrim was assembled. It might now be about the middle of the second watch; that is, about half after ten o'clock at night.

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As they were leading him from Annas to the house of Caiaphas, Peter, and another disciple, followed them. When they came to the outer gate, the other disciple, being known to the high-priest, went into the court, but Peter stood without; the other disciple, therefore, went back, spoke to the portress, and brought in Peter. As he was coming in, the portress challenges him as one of Jesus' disciples. He denies, goes into the court, and sits down at a fire among the attendants. Jesus is standing bound before the chief priest, who is questioning him concerning his doctrine; a petty officer takes offence at his answer, and gives him a slap on the face: [At this instant, it is presumed] a servant maid of the chief priest comes to the fire, and seeing Peter, views him narrowly, and charges him with having been with Jesus, the Nazarene. He denies a second time; and, rising up, proceeds to the gate to go out: As he was going out, the portress, seeing him again, points him out to those standing there, saying, "That man was with Jesus the Nazarene." He denies a third time, and a cock crows.

Now, the Sanhedrim kept on, looking for witnesses to convict Jesus; but, finding none to answer their purpose, the chief priest, rising up, adjures him to tell them, whether he was *the Christ, the Son of God*. He assents that he was: Upon which the chief priest rends his clothes, charges him with blasphemy, and calls for judgment. The Sanhedrim adjudge him guilty of death, and adjourn to the temple, their usual place of meeting, leaving Jesus in the custody of the guard, who mock, insult, and abuse him, in the grossest manner. During this scene of horrid abuse, Peter, (who had been out about an hour) comes in again; and, as he was standing by the fire, a man comes up, and affirms that he is a Galilean, and one of Jesus' disciples. Peter denies, saying, *Man! I am not*. They who stood by, said to him, "Thou art certainly one of them, for thou art a Galilean, and thy speech shews it." He, with oaths and execrations, denies a second time: Upon which, a kinsman of him whose ear Peter had cut off, said, "Did I not see thee in the garden with him?" Peter denied a third time, and a cock crowed a second time. The Lord turns about, and looks

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on Peter. Peter recollects what his Lord had said to him, and covering his head, went out, and wept bitterly.

As for Judas, when he saw that Jesus was condemned, he repented, and carrying back to the Sanhedrim, now convened in the temple, the thirty pieces of silver, said, "I have sinned in betraying innocent blood." They replied, "What is that to us? look thou to that!" Upon which he throws down the money, and went and strangled himself.

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Thus were passed the two first watches of this awful night, and part of the third watch. It was now *profia*, that is, the third watch, and about one o'clock in the morning, when the Sanhedrim, having consulted about putting Jesus to death, order him to be brought up before them; and they again ask him, whether he was *the Christ*. He, affirming that he was, they bind and lead him to the *prætorium*—the judgment hall of the Roman governor, and deliver him up to Pilate; but did not themselves go in, for fear of being defiled. Pilate, therefore, goes out to them, and asks them of what they accused him? (this was about two o'clock in the morning) and for what crime they brought the man to him? They say, He was a malefactor. Take him, then, said Pilate, and judge him by your own law. They reply, That they have not power to put any one to death; and then charge him with perverting the people, and forbidding to pay tribute to Cæsar; saying, that he himself is Christ—a king. Upon this, Pilate returns into the *prætorium*; and, on examination, finding this charge groundless, he comes out again to the Jews, and tells them, he finds nothing criminal in the man. Then they charge him with raising sedition among the people, from Galilee, where he began.

Pilate, hearing them mention Galilee, and finding that Jesus was a Galilean, sends him to Herod, who was then in Jerusalem. Herod treats him with mockery, arrays him with a splendid robe, and sends him back to Pilate. Thereupon Pilate assembles the chief priests, and the rulers, and tells them, that neither he, nor Herod, had found any thing criminal in the man; but, to appease, and satisfy them, he proposes to chastise, and then dismiss him. To this, they objected, and with vehemence and loud clamour, persisted in their demand, that he should be crucified. As Pilate knew that the chief priests had, out of envy, delivered him up; he, therefore, made another attempt to save him, and addressed the people, saying, Ye have a custom, that I should deliver a prisoner to you at the passover,—Whom do ye desire me to release to you? Barabbas? or Jesus? who is called *Christ*. But, at the instigation of the chief priests, and the elders, the people, with one consent, cried out, Away with this man, and release to us Barabbas. Against this, Pilate remonstrated, but all in vain; so, fearing a tumult, he ordered him to be scourged, as was commonly done

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before crucifixion. While this was doing, Pilate's wife sent to him, saying, Have nothing to do with that righteous man, for I have this day suffered much in a dream on his account. Pilate, alarmed at this, made another attempt to work on the people; and taking out to them Jesus, in the condition in which he was after the cruel scourging, he said, "Behold the man!" And on their crying out, Crucify him: he said, Take him, and crucify him yourselves; for I find no fault in him. To this the Jews replied, We have a law, and by that law of ours he ought to die, because he hath pretended to be the Son of God. This expression increasing Pilate's alarm, he made a further attempt to release him; but the Jews cried out, "If thou let this man go, thou art not Cæsar's friend; whoever maketh himself a king, speaketh against Cæsar." This overcoming all his scruples, Pilate ascended the tribunal, and pronounced sentence, that what they requested should be done, and delivered up Jesus to be crucified.

I have been thus particular, in order to show, that the trial before Pilate, necessarily took up several hours of time. We have seen, that Jesus was brought before him, at the *prima*, or third watch, about 2 o'clock in the morning:—and we are told by John, ch. xix, 14, that Pilate ascended the tribunal, and passed sentence on him at the *parastene pascha*; that is, at the time of preparing the morning thanks-offerings at the passover; or, as we reckon, at 8 o'clock on Friday morning, just six hours from the time Jesus was brought before Pilate. Hence, I conclude, that the sixth hour mentioned by John, refers to the trial, and not to the time of day.

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Sentence being thus passed, the soldiers lead Jesus back to the pratorium; and after cruel mockery and abuse, they strip off the military mantle with which they had clad him, and put his own raiment on him, and led him out of the city to Mount Calvary—to a place called *Golgotha*; and, together with him, they led out two malefactors, who were to be crucified with him. And, at the third hour, (that is, as we reckon, at 9 o'clock on Friday morning, the time when the morning sacrifice was laid on the altar) when they were nailing him to the cross, Jesus said, "Father! forgive them, for they know not what they are doing." A little before the sixth hour, that is, noon, Jesus sees his mother standing near the cross, and recommends her to the care of his beloved disciple John, who was standing by her. At noon, a darkness comes on, and continues over the whole land, till the ninth hour; that is, as we reckon, till three o'clock in the afternoon, the time of the evening sacrifice. He then expires, and amazing prodigies attend his death.

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As the day following was the Jewish sabbath, and this sabbath was a great day among the Jews—and the hours from 8 to 12, (that is, as we reckon, from 2 o'clock, P. M. to sun-set,) were

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solemnly kept—the first, or ninth hour, as a preparation for the evening sacrifice; and it, and the other three hours, were, as Mark tells us, kept as a *fore-sabbath*; the Jews, therefore, applied to Pilate, to order the legs of those on the crosses to be broken, and the bodies to be taken down—and Joseph, of Arimathea, had applied to him for the body of Jesus. These requests being granted, the executioners came, and broke the legs of the two who were crucified with Jesus; but coming to Jesus, and seeing that he was dead, they did not break his legs—but one of them, with his spear, pierced the body of Jesus, and blood and water issued forth. After this, Joseph, and Nicodemus come, and take down the body of Jesus, wrap it up in spices, and lay it in a new tomb, which Joseph had hewed for himself in a rock, and in which no body had ever been laid; and, having rolled a great stone to the entrance of the tomb, they went away.

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As soon as he was laid in the tomb, all the women who had accompanied him from Galilee (except Mary Magdalene, and Mary, the mother of James and Joses and Judas, and who was also the sister of Mary, the mother of Jesus,) went, and bought ointments to embalm the body of Jesus, and then rested the sabbath; but the two Marys, namely, Mary Magdalene, and Mary, the mother of James, &c. continued sitting at the tomb till sun-set, when the sabbath began—then they went away, and rested the sabbath.

From what has gone before, and what follows, it seems highly probable, that the three Marys, (namely, Mary Magdalene, and Mary, the mother of Jesus, and her sister Mary, the wife of Cleophas, and mother of James, &c.) and Salome, with her son John, together with Peter, formed one family, and lived together at Jerusalem during the festival. This will account for the two Marys continuing together at the sepulchre—Salome having, it is presumed, gone home at noon with Mary, the mother of Jesus, to comfort and condole with her. It will account also, for the two Marys going before midnight on Saturday, to view the sepulchre, and for Salome's following them after midnight, and joining them when they were stopped by the earthquake; and also, for Mary Magdalene's running back to tell Peter and John, that the stone was removed.

It is probable, also, that the women who accompanied Jesus from Galilee, namely, Joanna, Susanna, and others, formed another family, in another part of Jerusalem. This will account for the companies of women not seeing or meeting one another.

And lastly, it may be presumed, that the place where the apostles assembled, was at the house where they had supped.

Let us now proceed, and arrange what follows, according to the order of time and place.

When the sabbath was over, (that is, on Saturday, after sun-

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set,) the chief priests, and the pharisees, went in a body to Pilate, and said, "Sir, we have recollected, that the impostor, when alive, said, '*Within three days I shall be raised up;*' give orders, therefore, that the sepulchre be secured this third day; perhaps, his disciples may come to night and steal him away, so that this last imposture will be worse than the first." Pilate said, Ye have a guard, go, and secure it as ye can. So they went, and secured the sepulchre, sealing the stone, and posting the guard: consequently, the body of Jesus was then in the tomb. While they are doing this, (that is, on Saturday, after sun-set) Mary Magdalene, and Mary, the mother of James, &c. and Salome, bought spices, that they might go and embalm the body of Jesus: And, as Mary Magdalene, and the other Mary, namely, Mary, the mother of James, &c. saw where, and how he was laid, they went to see the tomb (Matt. xxviii, 1,) in the ~~open~~, the second watch of the first day of the sabbaths of unleavened bread; when there was a great earthquake, for an angel of the Lord came, and rolled away the stone from the entrance of the sepulchre, and sat upon it—his countenance was like lightning, and his raiment white as snow; and, for fear of him, the guards trembled, and became as dead men. This stopped the two Marys; but, very early in the morning of the first night of the sabbaths of unleavened bread, (Mark xvi, 2, ~~line proof~~) that is, as we reckon, on Sunday morning, soon after midnight, in the beginning of the third watch, when the sun was ascending\*—Mary Magdalene, and Mary, the mother of James, &c. and Salome, (who had joined them) went in search of the sepulchre—and, during the darkness [which attended the earthquake] as John expresses it, xx, 1, "while there was still darkness." Mary Magdalene comes to the tomb, and seeing the stone removed, she runs to tell Peter and John—While she is going, the other Mary and Salome come to the tomb, and finding it open, they go in, and see two angels, who inform them that Jesus is risen; and desire them to go speedily, and tell his disciples, Peter in particular. They come out in haste, with joy and trepidation, and run to carry the message. In the meanwhile, Peter and John, hearing what Mary Magdalene told them, ran with all speed to the sepulchre, followed by Mary; and going into the tomb, they find that the body is removed, and see the wrappers and napkin folded up, and left in an orderly manner. Coming out, they retire with all speed. Mary Magdalene, who had followed them, coming to the tomb, stops, and weeps; and looking into the tomb, she sees two angels, who address her, and she answers them; and turning from them, she sees Jesus, but mistakes him for the gardener. He makes himself known to her, and gives her a message to his disciples. He meets Mary,

\* When the SUN WAS ASCENDING. They accounted the ascent of the sun from midnight till noon: and, its descent from noon till midnight.

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the mother of James, and Salome, on their way back to the apostles; comforts them, and permits them to embrace his feet; and gives them a message to be delivered to his disciples. While these are going, Luke tells us (Luke xxiv, 1,) that at the *orthos bathus*, that is, at the beginning of the fourth watch, (see Plato's Criton at the beginning) that is, as we reckon, at 3 o'clock on Sunday morning, Joanna, and her company, come with the ointments which they had provided to embalm the body of Jesus; and, finding the tomb open, they go in, and are addressed by two angels standing near them; and receive from them a message to his disciples. During all this, some of the guard inform the chief priests of what had happened. They assemble the Sanhedrim, hold a council, bribe the soldiers, and form a report to be spread among the people.

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Though the women severally delivered to the apostles the messages which they had received, they were not believed. Peter, indeed, starting up, ran again to the tomb, and returned unsatisfied. In the course of the day, that is, on Sunday, Jesus overtaken two of his disciples, one of whom is named Cleophas, as they were travelling to Emmaus, a village about sixty furlongs from Jerusalem. He enters into conversation with them on the road, but they did not know him. He stops with them at the place to which they were going, and at supper discovers himself and disappears. They return immediately to Jerusalem, and find the eleven, and those with them, rejoicing, and affirming, that the Lord was indeed risen, and had appeared to Peter. They tell the occurrences on the road, and how he was made known to them. While they were thus speaking, the door where they were assembled being shut, for fear of the Jews; and, they being at supper, and not yet believing, Jesus himself appears among them; and, to remove all doubts, shows them his hands and side, and eats a piece of broiled fish, and part of a honey-comb. As Thomas was not among them on this occasion, and still expressed doubts—therefore, on that day eight days, when they were assembled, and Thomas with them, he came again, and gave them the most sensible proof of his resurrection.

After this, the eleven went to Galilee, and Jesus discovered himself to seven of them, at the sea of Tiberias, where they were fishing.

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li.

After this, the eleven, by order of Jesus, went to a mountain, and above five hundred being assembled with them, Jesus appeared to them, and came near and spoke to them.

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lii.

After that, when the apostles whom he had chosen were at Jerusalem, he assembled them together, and ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, (said he) ye have heard from me. Then he opened their minds, that they might understand the scriptures;



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iii.

and said, Thus it is written, and thus it behoved the Christ to suffer, and rise from the dead on the third day; and that, for his Name, reformation and remission of sins be proclaimed to all nations, beginning at Jerusalem.

Soon after he leads them out to Bethany, and lifting up his hands, blesses them: And while he was blessing them, he is parted from them; and, in their sight, carried up to heaven, from the mount of Olivet. They return to Jerusalem with joy; and, after the pentecost, went forth, and proclaimed THE GLAD TIDINGS every where—THE LORD co-operating with them, and confirming the word with concomitant signs.

John  
xii, 25

The word *choreo*, which I have translated *recreate cordially*, is the very same, which, in our common version, 2 Cor. vii, 2—and Matt. xix, 12, is translated *recreate*.

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## APPENDIX.

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ii.

BEFORE I close these notes it may not be amiss to subjoin, as an APPENDIX, the following notes respecting the child to be born, (see Esaius vii, 14,) which Matthew says was fulfilled when Jesus was born, (see Matthew i, 22, 23;) and respecting the time which Joseph was in Egypt, before he sent for his father; about which commentators and chronologers disagree.

All this was done, so that there was a fulfilment of what was spoken by the prophet, saying, 'The virgin shall conceive and bear a son, and then shall call his name Emmanuel.'—Matt. i, 22, 23.

The prophecy here referred to, is found in Es. vii. 14, 16—See also Micah, v, 3. So much has been written on this prophecy, and by men of such eminence, that it may seem arrogance to attempt any thing further. The translation of the 15th verse, in our common version, *butter and honey shall he eat, that he may know to refuse, &c.* seems to be given up by all; and, for that he may, some substitute *when he shall*; and others, *till he shall*—But, considering the solemnity with which the prophecy is introduced, and the appropriate manner in which it is applied by the Evangelist, I confess I am not satisfied with either of the amendments.

Let us then attend to the circumstances of the present case. The Lord had, by the mouth of Jacob, declared, Gen. xlix, 10, that "a chief shall not fail from Judah, nor a leader from his loins,

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till the things reserved for him shall come—even HE, the expectation of nations;" that is, the Messiah. And to David, a promise had been made, that, from his seed, for a direct line, the Messiah should be born. Now, on this occasion, we are told, that Reisin, king of Aram, [that is, of Syria] and Phakee, king of Israel, entered into a confederacy to dethrone the line of David, and in its stead to set up Tabeel to be king of Judah. This gave great alarm in Judah and Jerusalem. To quiet this alarm, the prophet is sent to Achaz, to assure him, that this confederacy should not take effect; and he is ordered, on going to deliver this message, to take with him his son Sheerjasub, then an infant. Accordingly he goes with his infant son, meets Achaz, and delivers the message. Achaz, conscious of his own wickedness, doubts. To remove his doubts, the prophet desires him to ask him any sign he pleases, and it should be done. Achaz declines to ask a sign, under pretence that he will not try God. To this, the prophet replies, *That the Lord will himself give a sign. Behold, the virgin shall conceive, and bear a son, and he shall be called Emanuel.*" As much as to say, the prophecy concerning Judah, and the promise to David, shall be accomplished—the Messiah shall be born of that line. Then, pointing to his son, whom he had brought with him, he addresses Achaz, *Thou seest this child, that it is not of an age to distinguish between good and evil, yet it is fed with the delicacies of the land. Now, let me ask thee, Doth this child, before it hath known to chuse good in preference to evil, eat butter and honey; because, previous to its knowing good or evil, it disobeyeth evil to make choice of good?*

To this, thou wilt answer, No.

So, with respect to thee, thy wickedness shall have no effect to stop the prophecy respecting Judah, nor the promise to David. From his seed the Messiah shall be born. *"The virgin shall conceive, and bear a son, and he shall be called Emanuel."*—(This, Matthew says, was accomplished, when Mary conceived, and brought forth Jesus, the Christ.) But, with respect to thee, thy wickedness will bring upon thee and thy people, the following calamities, &c. &c.

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WITH respect to the time Joseph was in Egypt, before he sent for his father and his brothers, and settled them, and their families, in Goshen.

It is agreed that, at the birth of Joseph, his father was sixty years of age. Now when Joseph was seventeen years of age, (Gen. xxxvii, 2,) [and his father seventy-seven,] and was feeding his father's sheep, with his brothers, the sons of Bilhah and Zilpah, they carried an ill report, against Joseph, to their fa-

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lxxvi.

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ther. Now Jacob loved Joseph above all his children, and had made him a robe of different colours; [compare this with chapter xxvii, 13;] and, besides, Joseph had dreamed a dream portending his future dignity, and told it to his brothers; so their envy and hatred were kindled against him, (verse 12.) *After this*, [that is, I presume, next year, when Joseph was eighteen, and his father seventy-eight,] his brothers, having gone to Sychem, with the flocks, their father sent Joseph to see how they were, and bring him word. On seeing him, at a distance, his brothers consult about killing him; but, by the persuasion of Judah, they are prevailed on to sell him to some Ismaelite spice-merchants, who happened to come up at this time, and who bought him, and carried him to Egypt, and sold him to Potiphar, the chamberlain of Pharaoh, and captain of the guards.

Gen. chap. xxxix.—Joseph was now eighteen years of age; and, by his prudent conduct, so pleased his master that he set him over his household, and committed all that he had to Joseph's care; but, because he refused to comply with the solicitations of his master's wife, she prevailed on her husband to cast him into prison—into the place where the king's prisoners were confined: But here Joseph's prudence and conduct was such, that the principal keeper of the prison committed to his care the prison, and all the prisoners in it.

Chap. xl.—After this, [but, how long, we are not told,] Pharaoh's chief butler, and chief baker, were sent to the prison to which Joseph had been sent; and the keeper of the prison committed them to Joseph's care. When they had been some days in prison they both had a dream, the same night, which they told Joseph next morning, and he interpreted their dreams; that of the butler favourable, to whom he related his own case, and wished him to mention it to Pharaoh; that of the baker was disastrous. Three days after that things turned out as Joseph interpreted; the butler was restored to his office; the baker was hanged. But the butler made no mention of Joseph. He forgot him.—Verse 22.

Chap. xli.—However, two years after this, Pharaoh had two dreams, with which his spirit was greatly troubled, and he sent for all the interpreters, and wise men, of Egypt; but none could interpret them. This brought Joseph to the butler's remembrance, and he mentioned to Pharaoh how Joseph had interpreted the dreams of him and the chief baker, and how it came to pass as Joseph had interpreted.—Verse 75. Upon this Pharaoh sent for Joseph, and told him his dreams, and Joseph interpreted them as foreboding seven years of great plenty, which were to come in all the land of Egypt; and, after them, seven years of great famine; and, then, advised Pharaoh to measures suitable to what would certainly come to pass; upon

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which Pharaoh made him governor of Egypt; next, in rank, to himself.

Verse 46.—Joseph was thirty years of age when he stood before Pharaoh; [and, consequently, his father was ninety;] and Joseph went out, from the presence of Pharaoh, and went through all the land of Egypt, [executing, it is presumed, what he had advised, to provide for the future famine.]—Verse 44.

Now, when Pharaoh made Joseph governor, he changed his name, and gave him Asenath, a daughter of Potipherah, to be his wife.—Verse 50. And, before the years of famine, she bore him two sons, Manasseh and Ephraim.—Chap. xlii, 3, compared with chap. xlv, 6.

In the first year of the famine Joseph's ten brothers went down to Egypt, to buy corn, leaving only Benjamin with their father. Joseph was, then, governor over all the land. When they came before him he spake roughly to them, and charged them with being spies. He knew them, but they did not him. They, to exculpate themselves, mention the state of their family; he insists on their bringing down Benjamin: To compel them to agree to this he put them in prison; but, after three days, he brings them out; and takes Simeon, as a hostage; binds him before their eyes, and sends the rest home. Next year, the second year of the famine, they return, and bring Benjamin with them.

Chap. xlv, 1—6.—And he discovers himself, and tells them there are yet five years of famine to come, and desires them to haste and bring down their father, and all their families; and, to assist them, he sends waggoners to carry them.

Chap. xlvii, 9.—They arrive; and he introduces his father to Pharaoh, who asks him his age, and he says he is 130; from which, deducting 60, (the years before Joseph was born,) it appears, to a demonstration, that Joseph was then 70 years of age; eighteen of which he had lived in Canaan, with his father; twelve, in Egypt, till he was brought before Pharaoh; and forty from that till his father came down, during which he was governor of Egypt; next, in rank, to Pharaoh.

THE END.

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